

1655

VOX SAPIENTUM:
OR, A
DISCOURSE,
Proving that
Peace-makers & Moderators
ARE THE
WISEST MEN,
And most likely to Promote
Unity in the Church.
By the Exercise of
UNIVERSAL CHARITY.

JEREMIAH.

*I sought for a Man that might stand in the gap, and make
up the Hedge; that I might not destroy the Land.*

LONDON,
Printed for the Author, 1692.

NOT SWORN

OF A

THE COURT

IN THE MATTER OF

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OF THE

To the Christian

READER.

THE World is so well acquainted with Collections in Learning, Morality and Divinity, Exemplifying Vertue and Vice, &c. that there needs no Apology for Works of this sort, which may have their use as well as others; I chose this way as most Authorative and convincing. And as to the Matter and Subject of the Book, it cannot but be highly necessary, and seasonable to plead in the behalf of Love and Peace, when the Church is so miserably divided. Worthy men have complained, That our Divisions have brought things to such a pass, that men take it ill to hear of Charity. And That a Treatise of Peace would be thought like Snow in Summer, or Rain in Harvest. And a Third, That one had as good Till the Air, or plow the Sands, as perswade such Doctrines. And a Fourth, That it hath been the common Fate of Reconcilers to suffer from both Parties. But however we fare, it is our Duty to mind the contentious World of so important a part of Christs Discipleship, which it seems to have forgot, and to have unlearned that Lesson their Master taught them, to love one another. We are indeed to contend earnestly for the Faith, once delivered to the Saints, and yet to seek the Truth and Peace.

Glanv. Cath.
Char.

Bishop Gauden.

Bishop Taylor.

Doctor Fowler.

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Zech. 8. 19. *If we be never so certain the thing we contend for is Truth, we must ἀληθείαν ἐν ἀγάπῃ, follow the Truth in Love.*

If ever this Church flourish, Moderation must at last be the Temper of her Members, saith the Reverend Dean of Canterbury. And,

*Pref. to Bishop
Wilkins Sermons.*

Though we agree not with our brethren in all their Opinions, yet while we hold the same Creed, and walk by the same Rule, why should we not hope to meet in the same Heaven? For sure Heaven is wide enough to hold men of several judgments, else few are gone thither already, and fewer would follow after in these times of division. A man may almost as soon expect that all the Clocks in the City should strike One together, as that Men of so many several Sects, as are to be found in England, should agree in any one alone. The Church of England, the Protestant Dissenters, the Quakers, and the Romanists are no more like to meet together in one place, and joyn in the same Religious Worship, than London, Geneva, Rome, &c. to move out of their several places, and joyn together into one City. For my part, I do believe that there will be to the end of the World some for Episcopacy, some for Presbiter, some for Ana-Baptism, and perhaps some for Independent Congregations, though against the whole current of Antiquity. For besides that Scripture is not so very clear and convincing by necessary consequence, against their received Opinions, as it is in matters of Faith, the difference of Educations, and variety of apprehensions, which men (who here know but in part) have about the sense of the same Scriptures doth mightily confirm it: In every one there is not the same knowledge, saith the Apostle, 1 Cor. 8. 7. What Course is then to be taken? Must we use force and violence, bloud and wounds, fire and faggot, fines and imprisonments, Curses and Excommunications against Dissenters from our Way and Worship? We have not so learned Christ. I presume this savours of that other manner of Spirit, which Christ rebuked in his Disciples (who would have consumed

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sumed the Samaritans with fire from Heaven) telling them they knew not what spirit they were of; for Christ came not to destroy mens lives but to save them. Upon which words, saith a Learned Prelate of our Church,

*Bishop Andrews's
Serm. p. 918.*

Not to destroy, that they which cannot save, may yet be sure not to destroy any. The World hath used to practise the contrary, if men cannot save others (and their saving of them is no more than to bring them to be of their Sect and Perswasion; and perhaps a putting them farther off from salvation than they were before) the next Course is to destroy, and root out the Generation of them. But it was ex-

cellently said by as excellent a Person, "That

*Bishop of St. Asaph's Serm. Nov. 5.
1680. before the
House of Lords,
pag. 8.*

*" they who are most given to hate and destroy
" others, especially those others who differ from
" them in Religion, they are not the Church of
" God, or at least they are so far corrupt in that particular.
For Christ saith save, and destroy not; bless, and curse not;
and love your enemies, enemies to our Religion as well as others,
and that with all the Properties of true Charity, set down by
St. Paul, 1 Cor. 13. 4, 5, 6, 7. For want of this we have suf-
fered so much from each other, and each side felt it smart, and
found it grievous, when it was their turn to suffer; as it hath
been too too common with us, whatever Party hath got upper-
most to carry it with a severe hand towards the rest, following
the Advice given to King Charles the Second in respect of the
Dissenters, to crush them when he had got them under the
Hatches: Whereas common Humanity and Christianity teach us
mutual favour, bowels of mercies, kindness, meekness, long-suf-
fering, forbearing one another, and forgiving one another, &c.
Col. 3. 12, 13. And blessed be God who hath endued our Gra-
cious Prince, and the Great Council of the Nation with this
Christian Spirit, to shew mercy to mens Consciences. And sure-
ly if men will be but so wise as to know and consider, so good as
to desire, and so humble as to yield to the things which make for
Peace,*

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Peace, they cannot be ignorant, how much the present Act for Toleration may contribute to our Peace and Prosperity. I am sure it hath put a stop to three very considerable Evils; To those Fines and Imprisonments which have been the ruine of some Families, by disabling the Master of the Family from carrying on his Trade, and bringing in Provision for the rest which depended on him. We should have thought it hard measure, if it had been our own case, to have been confined to a Prison instead of a Shop, and to have the Act of Forty Pounds for each Moneth levied upon us for one or two Moneths, upon the account of our difference from our Brethren; and then quod tibi fieri non vis alteri ne feceris. Again, It hath put a stop to that great abuse of Excommunication, designed by Christ against men of the greatest and most incorrigible wickedness, or the most obstinate Heresies, and not for any lesser differences in things of no necessity to Salvation: Which hath made this holy means of Reformation despised, while the former sort escaped notwithstanding their profaneness and debauchery; but the latter, though sound in the same Faith with us, and much unblameable in their lives, have fallen under the heaviest censures of the Church. Further this Toleration hath taken away the scurvyness of the Church-Wardens Oath, which (in a strict sense of the words, if no latitude could be allowed, or mitigations of it) called for a Presentment of Dissenters without any favour, or difference between the weak and the wilful: Which because of the ill consequence which too often followed, Excommunication, and Imprisonment, many Church-Wardens were more backward and averse unto. Their Consciences would not suffer them to work such evil and trouble to their Christian Brethren, Fellow Protestants, Loving Neighbours for some small difference not destructive of their Salvation. And if we do not like every thing that is in the Act of Toleration best, as if any unordained men be allowed Preachers or Teachers of any Congregation (if I am not misinformed, scarce any settled constant Preachers even among

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*among the Independents, and Anabaptists, but what are Ordained by laying on of Hands, Fasting and Prayer, the guilt will be to themselves, and their bearers, &c. and not to us. Mr. Mason hath proved in his excellent Defence of the Ordination of Ministers beyond the Seas, that Ordination by Presbyters is valid. See more in Iren. 2d. part, ch. 8. Bishop Jewel, Downam, Alley, Pilkington, Bridges, Bilson, Andrews, Davenant, Prideaux, Usher, Dr. Field, Nowel, Saravia, &c. And in the Conformist Plea for Non-Conformists, part 2d. p. 36. and 37. and 50. Those that have the internal call of knowledge and piety are not to be reckoned as Laymen, but next to Presbyters. As Abbot Bucer, and Bishop Jewel, Bilson, Dr. Benefield, &c. If we can but bear and forbear with one another in love, notwithstanding the diversity of our Judgments, we may live happily, and hope to see good days. Men will now be free from the many fears and jealousies, which made them sit uneasie under former Princes, and not to enjoy themselves so comfortably, when they were so often in danger upon their difference in Religion. It is not so long since, that almost all Sects were jealous one of another; the Church of England of the Church of Rome, and her designs; and of the Dissenters, least they for present ease and Toleration in their Religion should have given away the Test, the common security of the Protestant Religion: And the Dissenters seemed to be afraid of both, of the severities which they had felt from the Church of England, and its penal Laws, and of greater from the Church of Rome, if she got uppermost, and to have the power in her own hands. And all this because our love was grown cold, and our spirits hot with such a zeal got among us, which like wild-fire threatned to consume us, and our Religion both: But sure St. Paul was not mistaken when he called love a more excellent way, that love which worketh no ill to its Neighbour. Job 6. 8, 9. And O that I might have my request! That God would grant me the thing that I long for! even that it would please God to take away the occasions of our un-
Christian*

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Christian divisions and animosities. As he hath begun the work, that so it may be continued and ended in him, creating peace out of that Chaos of confusion into which we have fallen, that Christians as brethren may dwell together in Unity, and Christianity again become lovely to those that are without, who used to say of the Primitive Christians, vide ut Christiani amanti, see how these Christians love one another. And though to be of one mind and of one judgment is rather to be wished than hoped for in our days, yet to be of one heart, why should it be thought a thing incredible or impossible? I am sure Christs Commandments are not grievous, and his command is plain and peremptory for it. A new commandment give I unto you, John 13. 34. to love one another. It was put to me at my Ordination in these words, or to this effect; Will you promote Love and Concord among all Christian people, but especially those of your Charge? My Answer was, I will do so by the help of God. And I trust I have done so herein. And since the most effectual means for love and peace is as full an Union as we can attain unto, lessening our differences, and enlarging our Communion as much as may be: And since as Mr. Wake on Rom. 15, 5, 6, 7. p. 31. Never certainly was there a time since our Divisions first began, in which we had greater reason to consider of an Union; or I hope a fairer opportunity to promise our selves an accomplishment of it (saith he;) Let us all be as careful to improve it, as I am perswaded we have all of us not only seem'd to desire, but indeed earnestly long'd for it. And I hope, my Fathers will shew themselves Patres Patriæ by their Fatherly care and concern for the Churches good and peace; and will not think it too much for so great and good a work as an happy re-Union. (which, as Mr. De L'Angle in his Letter to his Lordship the Bishop of London, Will rejoyce Men and Angels, and bring down a thousand blessings of Heaven and Earth upon those that shall contribute the most unto it. Unreason. of Sep. p. 424.)

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to part with a Ceremony, to alter an expression or two in the Common-Prayers, and to do somewhat more for peace, now that there is a time for such a thing. And surely there is no such wide breach, and great a difference but that there might be a closing, if we did but heartily desire it, and each side would yield somewhat for peace sake. And as our Church hath yielded to accept of a subscription to the thirty six Articles, leaving out those in controversy, she shows thereby that she knows how to yield in other things, in case it will attain the end, and our dissenting Brethren in any considerable number can be perswaded to return into the Communion of our Church. God who is the Author of Peace, and Lover of Concord make us all in love with Peace, that we may be followers of these burning and shining lights, guiding our feet into the way of peace, 2 Cor. 13. 11. That the God of Love and Peace may be with us. For which I shall never cease to intercede at the Throne of Grace, as

A Friend of Peace,

R. C.

B

A

*A Copy of Verses made by the Author of the
Collections.*

CHerubims and Seraphims the Host of Love,
And Numbers numberless of Saints above,
Free from strife, (which wretched Mortals below,
Ever contending, to their sorrow know ;)
Exalt ye Loves praise, make it heard on high :
All our life we strive, and last struggling dye.
Ah Jesu's Spouse ! Christian call'd of old,
By *Seſtarian* names now manifold ;
Wedded to *Peter* and the *Vatican* ;
Become *Calvinist* else a *Lutheran* :
One Church of the East, t' other of the West :
Divisions have made bad of the best.
Our Mother's not of Sons of Peace bereft :
Praise to our God for seven thousand left,
Who under Prince of Peace his Banners go,
To fight out fights, and strife the Common Foe :
Brave Worthies ! Arm'd with courage from above
To win for Truth, and overcome with love.
WILLIAM the Third high in Glory rais'd ;
The Worlds wonder : All *Europe* stands amaz'd :
Behold Great *Britains* Scepter in his hand :
Peace establish'd. Triumphant sing O Land,
Blest with a Prince by Heaven sure design'd
For Great, Good and Just : An Heroick Mind !

Love

Love ours, and thine, King of Kings, guard his Throne ;
 To be de-thron'd by none but thee alone :
 Him with peaceful thoughts God of Peace inspire :
 Him, ye ages yet to come be Just, admire ;
 And call our Great Assembly wise to yield,
 Wise to stand, that Truth and Peace win the Field.
 Doom to the bottomless that spright of ire,
 Which *Abimelech* and *Shechem* set on fire ; *Judg. 9. 23.*
 And made them with infused fury mad,
 Each other to consume by vengeance sad,
 When much incens'd their God his Peace withdrew :
 Tremble pow'rs : But he hath his coming too,
 Not in violent Earthquakes, blust'ring Winds :
 But small still voice to calm and peaceful minds :
 When he to work for peace the World must know,
 He makes rough places smooth, lays mountains low :
Euphrates rapid torrents mighty pride
 Must as *Shiloh's* waters gently glide :
 The Lamb and Wolf must dwell like brothers then,
 The Calf and Fatling lodge at the Lions Den ; *Isa. 11. 6,*
 The Cow and Savage Bear together feed, *7, 8, 9.*
 And a little Child those wild creatures lead ;
 The Asp not sting, nor Cockatrice annoy,
 Nor those Beasts hurt which used to destroy.
 When thus men calm their passions, still their rage,
 We shall enjoy another Golden age.
 Hopes, love will tame us with its gentle arts,
 Close our gaping wounds, melt our frozen hearts.
 The contentious World grown wise in time
 Pleads guilty now, conscious of her crime,
 And sounds a retreat that her feuds may cease
 In a thrice-blest *Philadelphian* Peace.
Jehovah's Thunderbolts which fly against the proud,
 And *Zion* cover'd with a dismal cloud,

Have made mens neck's (more stiff then sturdy Oak)
Submit to Christ, and bear loves easie Yoke :
Which Badge on Earth Christ true disciples wear,
And the Crown in Heav'n, high exalted there.
God is love ; and they that with him dwell
Embrac'd by Love in unity excell :
And with sweet delights at the Fountain still
They drink his Love, and ever have their fill.

Con-

*Conformists Acknowledge that there are Good
and Worthy Men among the Dissenters
from the Church of England.*

Bishop Jewel in *Answer to Mr. Harding*; The thing is indifferent and may be yielded to, saith the one Sect; The other that they be the Popes rags, and may not be worn: *Saith Jewel*, the Godly Learned men, at whose persons you so rudely scoffe, that refuse to go in your Apparel, or otherwise to shew themselves like you, have age sufficient, and can answer for themselves: Notwithstanding, thus much I may say in their behalf, neither do they commend any manner of Apparel, as holy, nor condemn any manner of Apparel, as unholy. That is your proper and peculiar Error, Mr. *Harding* to make so deep account of outward shews. They may justly say the same Apparel on your parts hath been foully abused, &c. *Defence of the Apology, part. 3. chap. 5. Divis. 1. p. 325.*

Βασιλ Δωρον, Or King James the first *Instructions to his Son*; I do equally Love and Honour the Learned and Grave Men of either of these opinions, (i. e. for or against Ceremonials) which for mine own part I ever held indifferent. Again I exhort my Son to be beneficial to the good men of the Ministry, praising God, that there is a sufficient number of good men of them in this Kingdom, (i. e. of Scotland;) and yet are they all known to be against the form of the *English Church*.

The Speech of the Bishop of St. Davids, (Dr. Rudde) in the Convocation, May 23. 1604; I put a great difference between them that are Schismatical, or open disturbers of the state Ecclesiastical established, and them that are scrupulous only of some Ceremonies, and other circumstances, being otherwise Learned, Studious, Grave and Honest Men, and whose labours have been both painful in the
Church,

Church, and profitable to their several Congregations: Concerning those Preachers last mentioned, I suppose, that if upon urging them to the use of Ceremonies and Attire prescribed, they should stand out stiffly, and choose rather to forgo their Livings and exercise of their Ministry; and tho I do not justify their doings therein, yet surely there service would be missed at such a time, as need shall require them and us to give the right hand of Fellowship one to another, and to go Arm in Arm against the common Adversary, that so there might be, *Vis unita fortior*, &c. Also remember that when the *Benjamites* (though for their desert in maintaining of a bad cause) were all destroyed saving six hundred, and the Men of *Israel* sware in their fury that none of them would give his daughter to the *Benjamites* to Wife: yet when their hot blood was over they lamented, and said there is one Tribe cut off from *Israel* this day, and they used all their wits to the utmost of their Policy to restore that Tribe again: In like sort, if these our Brethren aforesaid should be deprived of their places for the matters premised, I think we should find cause to bend our wits to the uttermost extent of our skill to provide some Cure of Souls for them, where they may exercise their Talents; verily I know not where to find so many able Preachers within this Realm (unprovided for) to succeed them.

Hookers Eccles. Pol. Pref. Otherwise (*i. e.* set aside their Errors and Misconceits, speaking of the Dissenters) right well affected, and most Religiously enclined minds. Again, heartily beseeching you by the meekness of Jesus Christ, whom I trust, ye love, that as ye tender the peace and quietness of the Church; If your own Souls, hearts and consciences be, as I doubt not but they are, things most dear and pretious unto you, be not blemished with partialities.

Bishop Halls Apology against the Brownist, p. 137, and 138. Sect. 56. Edit. 1610: Those men which you say complain so much of their miserable condition under the Prelats impositions, have notwithstanding with the same Pens and Tongues not only justified our Church, but extolled it. You have found no sharper Adversaries in this very accusation, for which you maliciously cite them. How freely; how fully, have they evinced the Truth! Yea the happiness of the Church of *England* against your false Challenges: and your forehead dares challenge them for Authors! So hath their Moderation opposed some appendancies, that they have both acknowledged-

known, and defended the substance with equal vehemence to your opposition ; neither do they suffer (as you traduce them) for seeking another Church Government.—Would God you could follow those men in Moderate and Charitable carriage, as you have outrun them in complaints !

Doctor Crakanthorp In his Defensio Ecclesie Anglicanae ch. 33. Sect. 15. Puritanum, qui Hæreticus sit, tu, opinor, in Anglia neminem unquam conspexisti.— You never saw in England, I believe, any Puritan Heretical in his Judgment.— *Certe eorum ferè nullus, cui quisquam inter vos pietate, & vitæ Sanctimoniam, doctrinâ etiam (ne tu quidem, qui Magister es in tuo Israele) paucis eorum conferendus es.* Certainly, scarce any one of them, with whom any men of yours can be compared in Holiness of Life, in Learning also (not you indeed who are a Master in your Israel) worthy to be named in comparison with them.

Doctor Edward Bulkley in his Apology for the Religion Established, being an Answer to Wrights Articles, Edit. 1608. Art. 5. p. 105, 106. There is neither Protestant, nor such as it pleaseth you to call Puritans, so far forth as I know and believe, but as they deny the Popes wicked Supremacy, which he hath usurped over the Church of God, and Sovereign Princes, so they do unfeignedly confess and acknowledge the Kings Power and Authority in his Kingdoms and Dominions, and in all Causes, and over all persons, both Ecclesiastical and Temporal, or Political : They all say with St. Paul, that every Soul ought to be subject to the higher Powers, whether they be (as St. Chrysostom saith) Apostle or Evangelist, or Prophet, whatsoever he be,) for this subjection doth not overthrow Godliness : They all confess, that it belongeth to his Royal dignity, to see and procure not only Justice to be executed, and peace maintained, but also that God be truly and sincerely served, according to his will revealed in his Word, &c.

Bishop Andrews Respons. ad Bellarmini Apologiam, Edit. 1610. p. 29. Bellarm. In Britannia magna multitudo Puritanorum, qui Primatum non ad Regem, sed ad Senatum Ministrorum pertinere : Resp. Putida hac calumnia est, Presbyterio forte lis est cum Episcopis, cum Rege nulla est ; Utroque regi desertur ultro, utrinque quod Cæsaris est Cæsari redditur.

Doctor Caves Gospel Preached, &c. p. 98. Many of the Presbyterian persuasion are not only sound and Orthodox in the main Articles of the Reformed Religion, but Learned and able Defenders of

of it, zealous Protestors against all the Horrid wickedness of this Day, (Jan. 30.) and active Instruments in bringing home our Banished King.

Doctor Burges's Pref. to Vindicat. of our Ceremonies. Some peaceable, and very worthy Ministers were cast out after the Conference at Hampton Court: Whereupon it was intended to bring them in by a kind of necessity, or to loosen from them others, &c.

Postscript. To Serious and Compassionate Enquiry. The modesty, and excellent temper of several ancient Non-Conformists of this Nation is a fair Copy for those to Write after, that cannot yet be perswaded to come compleatly over to the Church; and I will intreat all sober Non-Conformists to remember after the conference at Hampton Court, when the Non-conformists could not obtain their desire, they were not Transported with heat and passion; but ingenuously promised the Bishops that they would nevertheless Reverence them as spiritual Fathers, and joyn with them against the common Enemy.

Hookers *Discourse of Justification*, p. 41; I doubt not, but God was merciful to save thousands of our Fathers living in Popish Superstition, inasmuch as they sinned Ignorantly. *Item* p. 87. That Churches Deceit hath prevailed over none unto death, but only such as took a pleasure in unrighteousness. They in all ages, whose hearts have delighted in the principal Truth, and whose Souls have thirsted after Righteousness, if they received the mark of Errour, the mercy of God, even erring and dangerously erring, might save them.

True State of the Primitive Church Epistle to the Reader. I verily believe, there are thousands of Papists, Lutherans and Calvinists, both Learned and Religious, who would lay down their Lives for the Truth they profess.

King Charles the first upon the Covenant Sect. 4. Touching the Discipline and Government of the Church, &c. Things which are of no clear and moral necessity, but very disputable, and controverted among Learned and Godly men, *Sect.* 7. Yet as things now stand, good men shall least offend God or me, by keeping their Covenant in honest and lawful ways, since I have the charity to think that the cheif end of the Covenant in such mens intentions, was to preserve Religion in purity and the Kingdoms in peace.

Idem, to the Prince of Wales, Be confident as I am, that the most of all sides who have done amiss, have done so not out of Malice, but mis-information or mis-apprehension. I alledge this not to excuse or justify those persons, much less their Solemn League or Covenant, but to show his charitable Sentiment of them, allowing good men to have been in the number, lead away with that Error of the times.

King Charles the Seconds Declaration concerning Ecclesiastical Affairs, 1660. pag. 5. When we were in Holland, we were attended by many grave and Learned Ministers from home, who were looked upon as the most able and principal Assertors of the Presbyterian Opinions, with whom we had as much Conference, as the multitude of Affairs which were then upon us, would permit, and to our great Satisfaction and Comfort, found them persons full of affection to us, of Zeal for the peace of the Church and State, and neither Enemies (as they have been given out to be) to Episcopacy and Liturgy, but modestly to desire such alterations in either, as without shaking the Foundations, might best allay the present distempers, which the indisposition of the Times, and Tenderness of some Mens Consciences had contracted. *Pag. 17. Item*, Because some men, otherwise Pious, and Learned, say, they cannot conform unto the Subscription required by the Cannon, nor take the Oath of Canonical Obedience, &c.

Appendix to the third part of the Friendly Debate, pag. 143. Tells us that Doctor Jackson always revered their Excellent Parts, and good Labours, though he disliked the deformity of their Zeal, &c.

Bishop Saunderson on Rom. 14. 3. Sect. 29. I make no doubt, neither dare I be so uncharitable, as not to think, but that many of them (*i. e.* Non-conformists) have honest, and upright, and sincere hearts to God-ward, and are unfeignedly Zealous for Gods Truth, and for Religion. They that are such, no doubt feel the Comfort of it in their own Souls, and we see the Fruits of it in their Conversations, and rejoyce at it.

Judge Hales Discourse of Religion, pag. 21. Some persons truly Conscientious, observing the many corruptions that the Romish Church hath brought into the Worship of God, are very suspicious of any thing that may look, as they think, that way; though they are otherwise Men, of sound and Orthodox Principles, and of a truly Righteous and Sober Life. *Item. p. 13.* Scrupulous of
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King Charles the Seconds Declaration concerning Ecclesiastical Affairs, 1660. pag. 5. When we were in *Holland*, we were attended by many grave and Learned Ministers from home, who were looked upon as the most able and principal Assertors of the *Presbyterian* Opinions, with whom we had as much Conference, as the multitude of Affairs which were then upon us, would permit, and to our great Satisfaction and Comfort, found them persons full of affection to us, of Zeal for the peace of the Church and State, and neither Enemies (as they have been given out to be) to Episcopacy and Liturgy, but modestly to desire such alterations in either, as without shaking the Foundations, might best allay the present distempers, which the indisposition of the Times, and Tendernefs of some Mens Consciences had contracted. *Pag. 17. Item*, Because some men, otherwise Pious, and Learned, say, they cannot conform unto the Subscription required by the Canon, nor take the Oath of Canonical Obedience, &c.

Appendix to the third part of the Friendly Debate, pag. 143. Tells us that Doctor Jackson always revered their Excellent Parts, and good Labours, though he disliked the deformity of their Zeal, &c.

Bishop Saunderson on Rom. 14. 3. Sect. 29. I make no doubt, neither dare I be so uncharitable, as not to think, but that many of them (*i. e.* Non-conformists) have honest, and upright, and sincere hearts to God-ward, and are unfeignedly Zealous for Gods Truth, and for Religion. They that are such, no doubt feel the Comfort of it in their own Souls, and we see the Fruits of it in their Conversations, and rejoyce at it.

Judge Hales Discourse of Religion, pag. 21. Some persons truly Conscientious, observing the many corruptions that the *Romish* Church hath brought into the Worship of God, are very suspicious of any thing that may look, as they think, that way; though they are otherwise Men, of sound and Orthodox Principles, and of a truly Righteous and Sober Life. *Item. p. 13.* Scrupulous of
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the Ceremonies, otherwise sound in the principles of Faith, Pious and Strict in their Lives, Just and Honest to all men, and Sober, Temperate and Blameless.

Mr. Smithies Spirit of Meekness, pag. 71. It may be, they are good Men, and were converted by that Minister, or some other of the same perswasion, from the ways of Wickedness, to the practice of Religion: 'Tis well quoted by a late Learned Writer for the Church, in the division of hearts that is in the World, it's certain some good may Dissent. *Bishop Taylor Duct. Dub. P. 3. ch. 4. Rule 23. Sect. 8. Item Collect. of Discourse, Epist. Dedic. before Liberty of Prophecie.* Its an hard Case, that we should think all Papists and Anabaptists and Sacramentaries bad men; certainly among all these Sects there are very many Wise Men, and Good Men, as well as Erring.

Mr. D' l'Angles Letter to the Bishop of London. It is certain, that among the multitude that follow them (*i. e.* the Separatists) there is a very great Number of good Men, whose Faith is pure, and whose Piety is sincere; and seems to me, that the good and charitable Bishops ought to say of them, though in something a different sence, as *Optatus Milevitanus* said of the *Donatists* in his time; *Si Collegium Episcopale nobiscum habere nolunt, tamen fratres sunt.*

Doctor Stillingfleet Mischief of Separation. p. 9. I cannot persuade my self, that so many scrupulous, and conscientious men, as are at this day among us, would live so many years in a known sin, (*i. e.* in a state of Separation from the Communion of a Church which in Conscience they thought themselves obliged to communicate with.)

Conformists Plea for the Nonconformists, Part 4. pag. 17. Some have their Indiscretions, and their Mistakes, and their Heats, and their Blemishes; and what Party have not? But if the Grace of God hath appeared to any men, and if any are taught to deny Ungodliness, and Worldly Lusts, and to live Soberly, Righteously, and Godlily in this present World, as I am sure there are, there are such among them.

Pag. 20. What an Example was the most faithful and successful *Mr. Baxter*, whose practice was copied after his *Gildas Salvianus*, and the Ministers of that Association? How diligent was *Mr. Stubbs*, *Mr. Allen*, *Mr. Wadsworth*, and others?

Idem

Idem pag. 27. The chief of the Congregational, are Men of great Worth, Learning, Sobriety, and Holiness.

The *Anabaptist* such as are simply scrupulous in the point of Baptism, are reputed peaceable and holy men by them that write against them ; as Mr. *Baxter*, Mr. *Obad. Wills*, and Mr. *Joseph Whiston*.

Lastly, The *Quaker* must have the right of Humanity ; they who scrupled swearing did call God to witness, and did protest and promise Loyalty and Obedience : They offered the security of their words and bodies to the Law when found Transgressors against the Peace : There are many things commendable in them.

Idem p. 101. As far as my Acquaintance doth extend to the *Nonconformists*, I must do them this Justice, that they are of a Loving, Healing, and Uniting Spirit. I have heard them speak very well of good Conformists, and as free to acknowledge the Grace of God in them as in those of their own persuasion.

Principles and Practice, &c. p. 28. The matters in Controversie (*i. e.* of Conformity) between men of confessedly great worth and goodness, I declare for my part, and care not who knows it, that I love with my heart a sober and peaceable minded Nonconformist, as much Conformist as I am my self, and I think him never the worse man, that is so ; supposing I perceive him Conscientious in other Matters, and particularly that he is not of a Censorious, Seditious and Tumultuous Spirit, but yet such I would not hate neither, but pity, and pray for them.

Car's peaceable Moderator, Pref. Some of the disaffected to the Book of Common Prayers, I take to be good Christians, Honest, Moderate, and well meaning people, &c. *Item in another place.* I make no Question, but some are right honest Men, and truly pretend Conscience, that they cannot submit to such Orders, and to such and such Rites.

Testimony of above an 100 Non conformists for the Lawfulness of Lay-Communion, speaking of the Nonconformists, those good men, who met after the Plague (having preached to the People in the time of the Plague.)

Mr. Dodwell's Letters of Holy Orders. Our Conscientious dissenting brethren, &c. pag. 22. Their Errors themselves are innocent to such as are more intent on the improvement of Christianity it self, then any subdividing Denomination.

Stop to the Course of Separation, pag. 37. I will not deny, but that some, yea many of the Ministers that are now laid aside, while they had their Ministerial standing in the Parish Churches, and Catholick Communion, were profitable.

Memorial from the English Protestants to his present Majesty, when Prince of Orange, pag. 28. Four of our succeeding Parliaments perceived the abuse of these Penal Laws, and the mischief thereby to conscious Christians, and declared there intention of relieving them.

Doctor Burnet Bishop of Salisbury on Matth. 12. 25. Of the Dissenters, who though in Errors, yet may be good men in the main, for ought we know.

Doctor Barrow's Sermons against Evil Speaking. He that loveth and Reverenceth God, will acknowledge and approve his Goodness in bestowing gifts and graces to his Brethren; he will be afraid to disavow, or disgrace them, that he may not rob God himself of the glory due to his Favour and Mercy. *Item pag. 20.* God is jealous of his Glory, and therefore cannot endure it to be abused by slurring his good gifts and graces.

Glanv. Cathol. Char. pag. 55. That our Brethren may be good men, though they understand not many things, in which we judge aright. *Item. pag. 22.* Let us then be so ingenuous as to own the vertue and goodness that is in all Parties and Opinions. Let us commend and love it. *And Page 56.* We should converse indifferently with all persuasions, without wrangling or discord; and exercise our Charity and good will towards the good men of any sort. This will be a means to sweeten our Spirits, and to remove the Animosities we are apt to conceive against the persons of Dissenters; and it will engage them on the other hand to a greater kindness for us, and so lessen our distance and disagreements.

Doctor Ham. Catech. on Blessed Peace-makers. There must be no affixing Holiness to Opinions, or thinking them the best men, that are most of our persuasion.

Salva-

*Salvation for such as are Faithful in the
Common Duties of Christianity.*

Bishop Andrew's *Sermons*, Ed. 3. Such a way shall there al-
ways be (do all the Controversie Writers what they can)
a fair way agreed upon on all sides, questioned by none, in
which whoso orders his steps aright, may see the Salvation of our
God. Page 105.

Bishop Saunderson in *Serm. 9. Ad aulam, Sect. 21.* It may be a
greater comfort to every well meaning Soul, that the simple belief
of those certain Truths, wherein all parties are in a manner a-
greed, may be, and ordinarily is sufficient for the Salvation of all
those, who are sincerely careful according to that measure of
Light and means which God hath vouchsafed them, to actuate
their Faith with Piety, Charity, and good Works.

Bishop Tailors *Collection of Discourse Polem. and Moral.* p. 403. He
takes it for granted that one Heaven shall hold men of several O-
pinions, and the Unity of the Faith is not destroyed by that which
men call different Religions.

Item, p. 595. Speaking of the *Papists*, they keep the Foundati-
on, they build upon God in Jesus Christ, they profess the Apostles
Creed, they retain Faith and Repentance, as the supporters of all
their hope of Heaven, and believe many more Truths than can be
proved to be of simple and original necessity to Salvation; and
therefore all the wisest personages of the adverse party allow to
them possibility of Salvation, whilst their Errors are not Faults of
their Wills, but weaknesses and deceptions of their Under-
standings.

Item. p. 713. Now thus much also your men allow to us; those
who Live well, and Die in a true, though but general Repentance
of their Sins and Errors, even amongst us, your best and wisest
men

men pronounce to be in a saveable Condition, (spoken of the *Papists* Charity to us.)

Bishop of Salisbury's Remarks on the Methods for Converting Protestants, p. 104. A Church may be a true Church (which is a Society of Men, among whom are the certain means of Salvation) and yet be corrupted with many Errors; and thus as long as the Church of *Rome* acknowledges the Expiation and Satisfaction made by the Death of Christ, and applies it to all that truly believe, and amend their Lives, so long she is a true Church; so that those in that Communion who adhere truly to that which is the great Fundamental of the Christian Religion, may be saved.

Mr. Chillingworth's Religion of Protestants a safe way to Salvation, In his *Answer to the Preface of Charity maintained*, pag. 14. How of disagreeing Protestants both parties may hope for Salvation: If they use their best endeavours to believe the Scripture in the true Sense, and to live according to it, (as I hope many of all sides do) it is impossible but they should believe aright, and if they perform the condition of sincere Obedience, why should they not expect that God will perform his promise, and give them Salvation?

Mr. Hooker's Discourse of Justification, pag. 56. As many as hold the Foundation, and as it were with a slender Thread, although they frame many base and unsuitable things upon it, things that cannot abide the Trial of the Fire, yet they shall pass the Fiery Trial and be saved.

Collection of Sermons of Mr. Samuel Ward of Ipswich, pag. 18. With God, I dare be bold to say, there is neither *Calvinist* nor *Lutheran*, *Protestant* nor *Puritan*, *Conformitan* or *Inconformitan*; but Faith and Love in Christ is all in all.

Bishop Reynold's Brotherly Agreement, pag. 15. Where one and the same straight Road is kept, a small difference of Paths doth not hinder Travellers from coming to the same Inn at Night: [Spoken with reference to the different Sects of Christians who may yet in their several ways meet at the same Heaven.]

Glanvel's Catholick Charity, pag. 35, 36. Its very true indeed that the way to Heaven is but one; and to walk in that, is the one thing necessary: but then that is not this or that particular Path, but the way of an Holy Life, which may be practised under very different Forms of Apprehension and Belief: The paths may be many in this Royal Road; he that goes in the plainest and nearest is in the best condition for pleasure and safety, but another that goes

goes about, or in a Rugged or uneven path, may come to the same Journeys end, though with more difficulty and danger.

Judge Hales Discourse of Religion, pag. 33. He that fears the Lord of Heaven and Earth, walks humbly before him, thankfully lays hold on the Message of Redemption by Christ Jesus, strives to express his Thankfulness by the sincerity of his Obedience; if he falls in any measure, is restless till he hath made his peace by true Repentance, &c. Such a man, whether he be an *Episcopal* or *Presbyterian*, or *Independant*, or *Anabaptist*, he hath the Life of Religion in him, and that Life acts in him, and will conform his Soul to the Image of his Saviour, and walk along with him to Eternity. The *Quakers*, take away their affected singularities, the men are as other men. Some indeed very sober, honest, just and plain-hearted-men, and sound in most, if not all the important Doctrines and Practices of Christianity, pag. 17.

Bishop Wilkins Sermons, pag. 63. If a man be truly Conscientious and sincere in those most substantial Duties of *Righteousness*, and *Peace*, and *Joy in the Holy Ghost*, it is not his mistake or failing in any other lesser things that shall make him incapable of the Kingdom of God. Again in the same Sermon, we are not to think the worse of others for their differences, so as to despise them, or censure such persons as to their Estates and Conditions, as if they were not sincerely Religious, nor in favour with God; for though they should be Erroneous and mistaken in their judgment in such things, yet if their Conversations be more just and righteous than ours, if more humble and peaceable, they are thereupon to be accounted better than we are, both more acceptable of God, and approved of men.

Doctor Sherlock in Religious Assemblies, pag. 96. Others are scandalized at the great variety of Religions, but if wise, seeing there is so much dispute, which is the true Religion, they would use the greater diligence and honesty to find it out; and hope, that God would pardon those mistakes which are meerly the Errors of their Understandings, when they offer unto him a pious and devout Soul; that an honest man who is not byassed by Interest, and does not chuse a false Religion upon a Design, will be accepted for his Sincerity and Devotion.

Dr. Patrick's Parable of the Pilgrim, describing the Safe guide to the Heavenly Jerusalem, pag. 14. He hath Faith enough to save himself,

self, and Charity enough to believe, that others may be saved, that are not in all points just of his belief.

Doctor Fowler's Principles and Practices, pag. 108. Be so charitable, as to believe well of *Dissenters* from us, who lead good lives, are of a modest and peaceable deportment, and hold no Opinions, that directly oppose the design of the Christian Religion.

Mr. Dodwell in his Letters about Holy Orders. When you have reduced them to this, to practice such Duties, as are by all Parties owned essentially Obligatory under the State of Christianity (as God be praised) principles sufficient for most of these are admitted by all considerable parties, that violate the peace of *Christendom*) and brought them to a carefulness of their ways, and a tenderness of Conscience, and Inquisitiveness after their Duty universally, if you could not persuade them to assent to what you say, &c. you must be as Charitable in your judgment, as you believe, God will prove favourable in his Final Sentence. *Pag. 19. and 22.*

Love and Truth in two Modest and Peaceable Letters from a quiet Conformable Citizen of London. pag. 39. Almighty God hath appointed me to live in an Age, in which contention increases, and Charity decays: And its certain, that variety of Opinions and Controversies in Religion declare difficulty to know them truly; but my Comfort is, that there is so much Religion without Controversie, as by the true Practice of what is so, my Soul may be saved.

The Conformists Declare that the several Sects of Protestants are agreed in the Main.

Bishop Jewels *Defence of the Apology, pag. 740.* We say, that we agree among our selves touching the whole judgment and chief substance of Christian Religion, and with one Mouth, and with one Spirit do worship God and the Father of our Lord Jesus Christ.

Benedictus, Or, *King James the First his Instructions to his Son*. We all (God be praised) do agree in the grounds of Religion.

Bishop Andrews Sermons Edit. 3. pag. 18, 19. And without controversie great is the mystery of Godliness, &c. We see in our days, how men languish about some points, which they would have thought to be great, and great Controversies there be, and great Books of Controversies about them; yet Blessed be God, that hath left us some Misteries clear and without controversie; this here a Mystery, a great one (Religion hath no greater) yet manifest, and in Confesso with all Christians. A way of peace then there shall be in the midst of a World of Controversies, in which way of peace even all parts shall agree.

Bishop William Barlow in his Defence of the Articles of the Protestant Religion against Wright's Articles. Objecting the irreconcilable Jars between the *Protestants* of the Church of England, and the *Puritans* in the Essential points of Faith, *Answereth, pag. 20. or 21.* The Jars between us, though unkind, yet not in this kind, only for Ceremonies External, no points Substantial.

Doctor Crakanthorp in his Defensio Eccl. Anglicanae, chap. 33. Sect. 15. Puritanum, qui Hereticus sit, tu, opinor, in Angliâ neminem unquam conspexisti: cum illis, quos tu puritanos vocas, non est nobis de fide aut fidei Dogmatelis ulla; de Ritibus illi & Disciplinâ Ecclesiæ nostræ contendunt; In fide consensus, in Ritibus solum & Disciplinâ dissentimus.

Bishop George Carlton's Answer to Montagues Appeal, first Edit. pag. 5. It was then [in Qu. Eliz. Reign] the open Confession both of the Bishops and of the *Puritans* that both parts embraced a mutual consent in Doctrine, only the difference was in matters of Inconformity. *Pag. 78.* To that passage in Montagues Appeal. *Pag. 28.* Just your Puritan Doctrine. He Answers, A Puritan Doctrine is a strange thing, because it hath been confessed on both sides, that protestants and and puritans have held the same Doctrines without variance: What is your end in this, but to make Divisions where there were none?

Bishop Hall's Apol. against the Brownists Edit. 1610. Sect. 56. pag. 138. So hath their (i. e. Nonconformists) Moderation opposed some Appendancies, that they have both acknowledged and defended the substance with equal vehemence to your opposition.

Hooker's Eccles. Polity, L. 3. Sect. 1. With Rome we do not communicate, concerning sundry her gross and grievous abominations;

tions; yet touching those main parts of Christian Truths, wherein they constantly still persist, we gladly acknowledge them to be of the Family of Jesus Christ; and our hearty prayer to Almighty God is, that being conjoynd so far forth with them, they may at length (if it be his Will) so yield and reform themselves, that no distraction remain in any thing, but that we may all with one heart and voice glorifie God the Father of our Lord Jesus Christ, whose Church we are.

Mr. Hierons Sermons, pag. 500. God be praised, the Foundation of Religion is on both sides held and taught sincerely.

Mr. Sprints Cassand. Anglicanum, Epist. to the Reader. In the Foundation we all agree, Time and Day will try the Hay and Stubble from the Gold and Silver, 1 Cor. 3. 11, 12. &c.

Mr. Vertues Plea for Peace; pag. 44. The differences among us are only in superstructures and less principal Truths, whilst in the Main and Fundamental points of our Religion we have (God be thanked) a firm Concord, as may appear by the Harmony of Confessions.

Doctor Featly his Roma ruens; pag. 22. Differences among us in Matters of Faith necessary to Salvation there are not; our Controversies are *de Fimbriis, non de Textu*, of the Lace and Fringe of Ceremonies.

Mr. Pygots Sermon, 2 Sam. 2. 26. pag. 46. When the Gospel of Truth hath been preached amongst us now upwards Fourscore years, do we stick at Pilates Question, *What is Truth?* John. 18. 38. Beloved, for the substance of our Religion, I say with St. Paul; *If an Angel from Heaven shall preach any other Gospel, or discover any other [Fundamental] Truths to us, then what we have received, let him be accursed.* And if this unhappy difference be about Circumstances and Ceremonies, God grant that whilst we are so earnest in contention about niceties and shadows we do not lose the Substance.

Glanvel's Cath. Charity, pag. 2. It's very strange, that Christians should be so at odds, whose Religion is Peace and Love, and the reasons of whose Differences are so small in proportion to the degree of their Animosities: Our God is one, and we have the one common Saviour, we profess one Gospel, and believe the same *Creeds*, we have the same Sacraments, and the same Fundamental Ordinances, and since we are agreed in these, what is there left, that is worth the heat of a Dispute?

Dr. Stillingfleet Dean of St. Pauls Epist. Dedic. before the Mischief of Separation : That there is an Agreement in Doctrine and the substantial parts of Worship is acknowledged in our Case. *And pag. 13.* The people apprehend the differences to be much greater than the Teachers will allow, when they are put to declare their Minds; and our common Enemies take as much advantages from our differences, as if they were really far greater than they are.

Conformists Plea for the Non conformists, Part 3. pag. 75. Indeed the Separation with which the Nonconformists are charged is not as Separation from a Church, but as Separation in a Church, fundamentally and essentially the same, but differing in Modes and Accidents, which must needs be the lowest kind of difference; For the Conformists and Non-conformists are all one in Christ, agreeing in all the parts of *Christian Catholick Communion* with us.

Mr. Kidder's Sermon on 1 Pet. 3. 11. The things in which we all agree, these things are many, and of great weight; what we differ about bears no proportion to those things, which we are agreed in.

Mr. Hancock's Sermon on Luk. 19. 42. pag. 24, 25. The Mortification of our Lust and Passion, living a life of Spiritual Purity, and Devotion, Self-denial and Meekness, Justice and Charity, Peaceableness and Patience, Sobriety and Chastity, and a trusting in the Merits of Christ for pardon of our Sins, and acceptance of our imperfect Righteousness, these are the substantials of our Religion, about which all wise and good men are Agreed, however we differ about other Matters.

Difference of Case between Separation of Protestants from Rome, and the Separation of Dissenters, pag. 69. As for the Dissenters, methinks it should not be hard to dissuade the most of them from breaking the Communion of the Church, any longer with which they agree in the Substance of Faith and Worship.

Mr. Wake's Sermon on Rom. 15. 5, 6, 7. pag. 16, 17. Our differences do not at all concern the Foundations either of Faith or Worship; and are therefore such in which good men, if they be otherwise diligent and sincere in their enquiry, may differ without any prejudice to themselves, or any just reflection upon the truth of their common profession.

To conclude this Head. *Bish. Reynold's Br. Reconcil. p. 7.* Why should not the many Truths wherein we agree teach us to join in Love, which is a Christian Duty, rather than the few opinions in which we dis-agree cause breach in affection, which at best is but an human Infirmary.

*That the Creed contains all Truths necessary
to Salvation.*

IN the Common Prayer at the Visitation of the Sick, the Minister by the Churches order, saith thus to the Sick; I shall rehearse to you the Articles of our Christian Faith, that you may know whether you do beleive as a Christian man should or no. And so Bishop Taylor on the Credenda in the Holy Catholick Church, The Creed, which whosoever beleives, is a Catholick and a Christian; but he that beleiveth it not is neither. In Baptism according to the Church of England, The question put to the person to be baptized, dost thou beleive in God the Father? and so to the end of the Creed: And will thou be Baptized into this Faith? And in the Church Catechism, That in our Vow at Baptism we promised to believe all the Articles of the Christian Faith; And in the beginning of the Reformation, it was agreed upon, that the Bishops and Preachers ought to instruct the people according to the Scripture, the Three Creeds, and the four first General Councils. The Fathers are cited by the Reverend Bishops in testimony that the Creed contains all Truths necessary to Salvation; as by Arch-Bishop Laud, against Fisher, Bishop Taylors Doctor Dub. and Bishop Bramhal especially Tertullian, Clemens Romanus, Ambrose, Augustine, &c. who made the Creed to be the only standing immoveable, and irreformable Rule of Faith; the sum of the whole Catholick Faith; the Key of the Christian Faith; the rule and square of the Apostical Sermons, (i. e. after the making of it;) wherein the Apostles have collected into one breviary all the points of the Catholick Faith, which are diffused throughout all the Scriptures. The Creed is one perfect collection and sum, plain, short and full, that the plainness might help the weakness of the Hearers, the shortness their Memory, the Fulness their Instruction.

The General Council of Ephesus, did forbid all men to exact any more of a Christian at his Baptismal profession: and again the same Council, That it should be lawful for no man to publish or compose another Faith or Creed, then that which was defined by the *Nicene Council*, and that whosoever should dare to compose, or offer any such to any persons willing to be converted from Paganism, Judaism, or Heresie, if they should be Bishops, or Clergymen, should be deposed; if Lay-men, Anathematized, *i. e.* Accursed with Excommunication. It was the Universal practice of the Primitive Church, *Credisne* at Baptism? On Palm-Sunday, the Christian converts from Heathenism, as yet under Catechizing, petitioned for Baptism; and from that day forward had some assigned to expound the Creed unto them, whereof they were to make solemn profession at Baptism.

All the Divines of the Reformed Church confessedly and generally own this Truth, that the Creed contains all Truths necessary to Salvation.

Bishop Halls Works, p. 637. 'Tis not *Cassander's* Speech only, but every wise and honest man's, the Creed is the common cognizance of our Faith; surely, saith he, *Theodoret*, when he would allay the bitter contentions of those antient Christians of *Antioch*, writes thus, both parts made one and the same confession of their Faith; for both maintained the Creed of the *Nicene Council*, and blames the *Romanists*, that the confession of the same Creed is not sufficient with them for peace. *Item Resolution of Practical Cases of Conscience*, Case 5. Dec. 3 d. If there were not some special Truths, the belief whereof makes and distinguishes a Christian, the authors of the Creed Apostolick, besides the other symbols received anciently in the Church, were much deceived in their aim.

Doctor Potters Answer to Charity Mistaken, p. 221. How can it be necessary for any Christian to have more in his Creed, than the Apostles had in the Church of their time; may the Church of after ages make the way to Heaven narrower, than our Saviour left it, &c. The Apostles profess, they revealed to the Church the whole Council of God, keeping back nothing needful for our Salvation; What Tyranny then is it to impose any new matters on the Faith of Christians, especially as the late Popes have done, under that high commanding Form, *Qui non crediderit, aut fecerit, damnabitur.*

Bishop

Bishop Tailor Coll. of Discourses, p. 524. It is a strange Boldness in the Church of Rome, first to add Twelve new Articles to the Apostles Creed, and then to add the appendix of *Athanasius*; this is the Catholick Faith, without which no man can be saved. For I demand, can any man say and justifie, that the Apostles did deny Communion to any man, that believed the Apostles Creed, and lived a good Life? Let them remember Pope *Pelagius*, who when the Bishops of *Istria* deserted his Communion *in causa trium Capitulorum*, he gave them an account of his Faith by recitation of the Creed, and by attesting the Four General Councils, and is confident upon this, that *de fidei firmitate nulla poterit esse questio, vel suspicio generari.*

Bishop Usher, In those Propositions, which without all controversie are universally received in the whole Christian World, [*i. e. Articles of the Creed*] so much Truth is contained as being joyned with an holy obedience, may be sufficient to bring a man unto Everlasting Salvation; and that as many as walk according to this Rule, peace shall be upon them. Upon which faith *Doctor Chillingworth*, this is a great and as good a Truth, and as necessary for these miserable Times, as can be uttered:

Hookers Eccles. Polit. p. 266. We have received from the Apostles of our Lord Jesus Christ that brief confession of Faith, which hath been always a badge of the Church, a mark whereby to discern Christian men from Infidels and Jews.

Dr. Hammond of Schism, p. 58. Calls the Creed the Apostolick badge or mark, *A tessera* or token of the Apostles having planted the Faith in any Church, the known summary of that beleif which had been received from the Apostles, p. 211. It cannot be affirmed of all the Articles of the Creed, that they are thus absolutely necessary, (*i. e.* that no man can be imagined to Reform his Life, so as to be acceptable to God, but he to whom every one of those Articles has been intelligibly revealed;) for as to many plain yet pious Christians, its not certain that can be affirmed.

Bishop Tailor Coll. of disc. p. 536. The Religion of Jesus Christ is the Form of sound Doctrine, set down in Scripture, separated as to the Question of necessary, or not necessary, by the symbol of the Apostles. *Item* p. 407. Now if more were necessary than the Articles of the Creed, I demand, why was it made the characteristick note of a Christian from an Heretick, Jew or an Infidel? or to what purpose was it composed? or if this were intended as
suffici-

sufficient, did the Apostles or those Churches which they founded know any thing else to be necessary ?

Bishop Sparrows Rationale upon the Common Prayer, p. 50. In the time of the stay at Jerusalem, they agreed upon this Creed as a Rule of Faith, according to the Analogy of which they and all others should teach; and as a word of distinction, by which they should know Friend from Foes; for as the *Gileadites* by the word *Shibboleth*, *Judges 12. 6. &c.* So the Apostles and the Church should know who were right believers, who false, by this word of Faith: for all that walked according to this Rule, and Professed this Faith, she acknowledged for hers, and gave them her peace; but all others that went contrary to this Rule and Word, she accounted enemies, (*Tertull. de prescriptione*) and lead by false Spirits, as *1 John 4. 6.* Item, a Christian evidences to the Church his sound belief, by expressly repeating the Creed, and every particular thereof, which is, and always hath been accounted the mark and character, whereby to distinguish a true believer from an Heretick or Infidel.

Judge Hales discourse of Religion, p. 4. The *Credenda* or things to be known, or believed, are but few, and intelligible, briefly delivered in that summary of Christian Religion, usually called the Apostles Creed; and in brief the Baptismal Covenant, as it is contained in the Liturgy, and Explanation thereof in the Church Catechism, [*i. e.* by the Covenant Mercies and Covenant-duties] together with the precepts of the Decalogue, contain in effect the summary, or brief Epitome of our Christian duty.

Carspeauble Moder. p. 43. The Creed is a short Abridgment and Epitome of the Apostles Doctrine which they received from Christ our Saviour, and delivered to us in the New Testament, the Rule of our Faith, Touch-stone of Truth, the pith and substance of our Christian Religion, the very badge and cognizance of a Christian, whereby he is not only known from Pagans, but also distinguished from Hereticks.

Bishop Pearson, The Creed without controversie is a brief comprehension of the objects of our Christian Faith, and is generally taken to contain all things necessary to be believed, in pref. to his Exposition on the Apostles Creed.

Glanvell's Catholick Charity p. 30. The Fundamentals of belief are few and plain; for certainly the Divine goodness would not lay our Eternal interest in difficulties and multitudes, things
hard

hard to be understood, and retain'd. *Item, Agreement of Reason and Religion, pag. 5.* In the *Creed* are all the Fundamentals of Religion, and though our Church require our Assent (Ministers he means) to more propositions, yet those are only *Articles* of Communion, not *Doctrines* absolutely necessary to Salvation: And if we go beyond the *Creed* for Essentials of Faith, who can tell where we shall stop?

Doctor Tillotson. I doubt not, but that the belief of the Ancient *Creed*, provided we entertain nothing, that is destructive of it, together with a good Life will certainly save a Man.

True state of the Primitive Church; Part First. That which we commonly call the Apostles *Creed*, if it were not composed by them, yet certainly by Primitive and Apostolick men, and proposed as the sum of Christian Faith, the sum total necessary to Salvation. It cannot be supposed, that they left out any thing which they thought necessary to Salvation; they might as well have omitted half, or all.

Dr. Steward's Englands Case, pag. 20. In our Reformation we still adhering unto the Three *Creeds*, which are the Faith of the *Church Catholick*.

Mr. Hancock's Sermon on Luk. 19. 42. pag. 26. To the Honour of the Church of *England* let it be said, whatsoever is imposed on us as necessary to the Salvation of all men, is contained in the Apostles *Creed*. This is the Faith of the first and best times of Christianity; the Faith into which we are Baptized, and the Belief of this *Creed* hath a direct influence on our Christian practice, which is the great business of Religion.

Bishop Sanderfon in his nine Cases of Conscience, pag. 8. Whosoever well considers, may rest satisfied in his judgment and conscience, that the Faith professed and taught in the Church of *England*, is a plain and safe way to lead a Christian Believer to Eternal Salvation, if he withal lead his life and conversation answerable thereunto.

Dr. Barrow's Discourse of the Unity of the Church annexed to his Treatise against the Popes Supremacy. In regard to this Union of Faith, among Christians, the Body of Christians adhering to it, was called the *Catholick Church*, from which all those were esteemed *Ipso facto*, to be cut off and separated, who in any point deserted that Faith, pag. 9.

*Conformists not forward in Censuring any
as guilty of Heretical and Damnable
Errors.*

Homily of Contention, First Part. May help with other Citations to explain the Hereticalness of an Error. He that is faulty let him rather amend, than defend that which he hath spoken a miss, least he fall by contention from a foolish Error into an obstinate Heresie.

Bishop Jewel's Def. of Apol. pag. 46. For just proof of Heresie three things necessarily be required. 1. That it be an Error. 2. That it be an Error against the Truth of Gods Word; for otherwise every Error maketh not an Heresie. 3. That it be stoutly and wilfully maintained; otherwise an Error in Gods Truth without wilful maintainance is not an Heresie. St. Augustine saith, *Errare possum Hereticus esse non possum.* Item p. 67. The Catholick Fathers and Bishops made no doubt but our Religion might be proved out of the Scriptures; neither were they ever so hardy to take any for an Heretick, whose Error could not evidently and apparently be reproved by the self-same Scriptures.

Bishop Andrews cited in Appendix to the third Part of the Friendly Debate. Let but obstinacy and perverseness be wanting, it will be no Heresie; and if it be Heresie, being about a point not of Faith but of Discipline, [whether Episcopacy be a distinct order from Presbitery] it will not be among those things which St. Peter calls *Damnabie Heresies*.

Bishop Hall's Resolutions of divers Cases of Conscience, Dec. 3. Case 5. Whosoever shall wilfully impugne any of the Articles of the Christian Faith, refuse to acknowledge and receive the Sacraments expressly instituted by Christ, comes within the verge of Heresie: Wilfully I say; for meer Error makes not an Heresie; If out of

simplicity, or gross Ignorance a man shall take upon him to maintain a contradiction to a point of Faith, being ready to repent upon better light, he may not be thus Branded : Eviction and Contumacy must improve his Error to be Heretical.

Bishop Bramhall's Just Vindication of the Church of England, pag. 26. A man may render himself guilty of Heretical pravity, 1. By disbelieving any Fundamental Article of Faith, and necessary part of saving Truth, &c. 2. By believing any Superstitious Errors or Additions, which do virtually and by necessary and evident consequences subvert the Faith, and overthrow fundamental Truths. 3. By maintaining lesser Errors obstinately after sufficient Conviction, &c. But because that consequence, which seems clear and necessary to one man, may seem weak to another; and because we cannot penetrate into the hearts of men, to judge whether they be obstinate, or do implicitly and in the preparation of their Mind believe the Truth, its good to be sparing and reserved in Censuring Hereticks for Obstinacy.

Bishop Taylor's Collection of Discourses, pag. 117. When I reckon'd Obstinacy among those things which make a false opinion Criminal, there is an obstinacy of the will, which is indeed highly guilty of Mis-demeanor; and when the School makes pertinacy or obstinacy to be the Formality of Heresie they say not true at all, unless it be meant the obstinacy of the Will, or Choice. The Adequate and perfect formality of Heresie is whatsoever makes the Error voluntary or vitious, as is clear in Scripture, reckoning Covetousness, Pride, and Lust, and whatsoever is vitious to be its causes: but there is also an Obstinacy (you may call it) but indeed, is nothing but a resolution and a confirmation of Understanding, which is not in a mans power honestly to alter; and it is not all the commands of Humanity, that can be Arguments sufficient to make a man leave believing that for which he thinks he hath reason, for which he hath such Arguments as heartily convince him.

Item. pag. 417. It is very hard to be discerned, because those accidental and Inherent Crimes, which make a man an Heretick in Questions not simply Fundamental, or of necessary practice, are actions so Internal, and Spiritual, that cognizance can but seldom be taken of them.

Dr. William's Truth, pag. 32. Because it is a sin so fearful to persist maliciously and obstinately in a known Heresie, and because
of

of mine own Ignorance of Mens hearts what their thoughts be, how far their knowledge reacheth, or how much their Malice prevaileth with them, I dare not be so bold as in my thoughts to lay a sin so grievous to any mans Charge.

Glanvil's Cath. Charity. Its very true, that Error many times is occasioned by a corrupt Byas in the Will and Affections : but then, if our Erring Brother be sincere in other matters, we are not to conclude, that his understanding is this way corrupted, and we can scarce be certain of it in any case.

Design of Christianity, pag. 232. Would we know whether we Embrace all the Fundamentals of Christianity, and are guilty of no Damnable and Destructive Errors? Examine we our selves, are we sincerely willing to obey in all things commanded, and heartily endeavour to have a right understanding of the Holy Scripture, in order to the bettering of our Souls by the Doctrines, &c.? This obedient temper is the most infallible mark of an Orthodox man ; such an one though he may err, cannot be an Heretick.

Dr. Hammond of Schism, pag. 24. How light and inconsiderable (and extrinsecal to the Foundation) soever the Error may be supposed to be ; yet if there be Obstinacy in the continuing in it against light and conviction, this certainly is a sin, neither light, nor inconsiderable, nor reconcileable with Christian Practice.

Hooker's Discourse of Justification, pag. 43. Many are partakers of the Error, which are not of the Heresie of the Church of Rome. Put a difference, [saith St. Jude] have compassion upon some. Shall we lay up all in one Condition? Shall we cast them all headlong? Shall we plunge them all into that infernal Everlasting Flaming Lake? Them that have been partakers of the Errors of Babylon together with them which are in Heresie? Them that have been Authours of Heresie with them that by Terror and Violence have been forced to receive it? They who have Taught it, with them whose simplicity hath by sleight and conveyances of false Teachers been seduced to believe it? Them which have been partakers in one, with them which have been partakers in many? Them which in many, with them which in all?

Item pag. 64. Considering how many Vertuous and just men, how many Saints, how many Martyrs, how many Ancient Fathers of the Church have had their sundry perilous opinions, (and St. Augustine saith of himself, *Errare possum, Hereticum esse nolo*, except

we put a difference between them that Err, and obstinately persist in Error, how is it possible that ever any man should hope to be saved?

Mr. Chillingworth chap. 1. Sect. 13. The intended sence of Scripture is not so fully declared in points not necessary, but that they which oppose it, may verily believe, that they indeed maintain it, and have great shew of Reason to induce them to believe so; and therefore are not to be Damned, as men opposing that which they know to be a Truth delivered in Scripture, or have no probable Reasons to believe the contrary; but rather in Charity to be acquitted and absolved, as men, who endeavour to find the Truth, but fail of it, through Humane Frailty. *Item chap. 3. Sect. 19.* He opposeth not that, which he doth know to be true, but only that you know to be so, and which he might know, were he void of prejudice, which is a Fault, I confess, but a fault incident to good and honest men very often.

*That none are to be shut out of the Church,
and denied Communion for Lesser Sins
and Errors.*

Bishop Tailors *Ductor Dubitantium*. In what case is Excommunication to be inflicted? I chuse to give it in the words of the Fathers, because there is in this case Reason and Authority too. 1. Unless the offence be evident, no man must be excommunicated, says *Origen* [agreeably *Hooker Eccl. Pol. pag. 408.* As for Iniquity and Sin, it lieth many times hid; and because we be all offenders, it becometh us, not to encline towards hard and severe sentences touching others, unless upon notorious wickedness.] 2. None but *peccator gravis & scandalosus*: Why should a man proceed to violent remedies, when a gentle application will make the cure? Therefore the Fathers in the *Council of Worms in Can. 2.* Decreed; *Nullus Sacerdotum, &c.* no Priest shall excommunicate any man found in the Faith, for small and light causes, but only for some very grievous fault, according to the practice of the Fathers. *St. Leo* in the

the 93. *Epist.* forbade, Let not the Communion be easily or lightly denied to any Christian, nor at the pleasure of every angry Priest. It was a worthy cause of complaint in St. *Leo*, to consider, that this evil was done for so little things ; and therefore if the Church do Excommunicate him, whose Actions or Words though faulty, yet can consist with the state of a good man, and do not destroy the Love of God, the Censure was too heavy as to the External, and false as to the Internal Communion. For the man is not fallen from God, but doth communicate with the head, and continue to receive of the Spirit of Christ. 3. Neither is this sufficient ; a scandalous sin alone is not enough : for Excommunication is the last remedy : *Omnia prius tentanda*. When nothing else will do it, then is this to be used for his amendment.

Bishop Usher's Directions concerning Liturgy ; and Episcopal Government. That none might be excommunicated but by the Bishop himself, with the consent of the Pastor, in those Parishes the Delinquent dwells ; and that for heinous and scandalous Crimes, joyned with obstinacy and wilful contempt. *Idem In his Body of Divinity.*

Bishop Pearson on the Creed, pag. 350. By great and scandalous offences, by incorrigible mis-demeanors we may incur the Censure of the Church of God ; and while we are shut out thence, we stand excluded out of Heaven.

Item Doctor More's Mystery of Godliness, 14. chap. That none are to be excluded from Communion that profess the belief of the Holy Scripture, and the Creed, unless they stand guilty for some gross and scandalous sins, and do persist therein impenitent and unreclaim'd.

Item, The Judgment of the Church being nothing else, but an effective and terrible Declaration of the Judgment of God, must not be exterminating and Final, for things of little concernment, but according to the Mercy which we hope for : Again, If the Church kills on Earth (*i. e.* Excommunicates) and God saves in Heaven, its clear, she hath not used her power aright ; Whoever deserves Excommunication, deserves Damnation, *pag. 530. in Collection of Discourse Polemical and Moral.*

In the Commination. The persons coming under the Discipline of the Church, said to be such, as stood convict of Notorious Sin. And further, the Wrath of God which obstinate sinners through the stubbornness of their Hearts have heaped unto themselves, which despi-

despised the Goodness, Patience, and Long-sufferance of God, when he called them continually to Repentance, &c. And the *Curses therein are denounced* against wilful and open Evil-Livers.

Article 33. of the Church of England. That person, which by open denunciation of the Church, is rightly cut off that is Excommunicate, &c. On which *Mr. Rogers Exposition* reckons two sorts of men to be rightly Excommunicated, whereof the one pervert the sound Doctrine of the Truth, as did *Hymeneus* and *Philetus* the Resurrection; the other sort, such as be defiled with notorious wickedness.

Bishop Jewel's Defence of the Apol. pag. 140. The Minister, we say, shutteth up the gate of the Kingdom of Heaven against unbelieving and stubborn persons, denouncing unto them Gods Vengeance and Everlasting punishment; or else quite shutting them out of the Bosom of the Church by open Excommunication.

Item pag. 146. That the wicked and wilful, and such as would not believe, &c. *Item. Reply to Harding, pag. 32.* Persons Excommunicate upon great and notorious Crimes could not be suffered to communicate with the rest of the Faithful. *Item. pag. 88.* The apparent wicked and ungodly were removed from the Congregation.

Bishop Andrew's Latter Sermons, pag. 32. It hath ever been held good Divinity that the Church from Christ received power to censure and separate wilful offenders. *Item pag. 55.* Speaking of the same power given to Edification and not to Destruction, I say not first and principally to Destruction, nor of any save only of the wilful and impenitent Sinner.

Item Bishop Andrew's Sermons, Edit. 3. pag. 727. Then is not every Error repugnant to Gods Grace. God is able to pardon, and not impute Error in Opinion, as well as Error in Practice; did not the High Priest offer as well for the Errors, as the Transgressions of the people? This only we are to look to, that with St. Peter we be not wilful; if there come a clear *comperi* as ready to relent in the one, as to repent of the other.

Archbishop Laud cited in Dr. Puller's Moderation of the Church of England, pag. 391. The Church of *England* is not such a shrew to her children, as to deny her Blessing, or denounce an *Anathema* against them, if some peaceably dissent in Points remoter from the Foundation.

Bishop Davenant's Letter to Duræus. The Apostles Creed, faith he, and the Articles therein contained he that believeth, and endeavours to lead a Life conformable to the commands of Christ, is not to be blotted out of the Roul of Christians, nor expelled from Communion with other Members of any Christian Church whatsoever, *Item.* That Church doth too much please it self, which rejects others (in which neither Tyranny, nor Idolatry, nor Deadly Heresie is found) as men unworthy of Communion with her, for some Infirmary of Understanding: the Fathers of the Ancient Church did not so.

Why should men be more rigid than God? Why should any Error exclude any man from the Churches communion, which will not deprive him of Eternal Salvation? *Dr. Chill. chap. 4. Sect. 40. of his Book.*

Doctor Chillingw. chap. 4. Sect. 13. What Man or Church believes the Creed, and all the evident consequences of it, if also he believe the Scripture sincerely and heartily, cannot possibly be in any Error of simple belief offensive unto God, nor deserve for any such Error to be deprived of his Life, or cut off from the Churches communion, and hope of Salvation.

Sir Francis Bacon. In his Advertisment of the controversies of the Church of *England*, and of his works, *pag. 138. pag. 192.* Of the abuse of Excommunication, *vide &c.*

Hooker's Discourse of Justification, pag. 54. If was a perilous Error that the *Galatians* held about Justification, yet so far was *St. Paul* from striking their Names out of Christ's Book, that he commandeth others to receive them [*i. e.* to have communion with them] with singular Humanity, use them as Brethren: he knew mans imbecility, had a feeling of our blindness, which are Mortal Men, how great it is.

The Judgment of the Professors of Divinity in the University of Aberdeen, mentioned pag. 707, is not unsuitable to this Subject. That the condition of that Church is worse, and incomparably more lamentable, that is so swelled and puffed up with the splendour of its Golden Edifice upon the Foundation, or of its Orthodoxy, that neglecting Charity and Equanimity, and trampling on the Law of Christ, fastidiously rejects, and Anathematizeth other Churches, Orthodox in the Foundation, and willing to maintain place with it, than is the condition of those Churches, who, though they are infirm in Faith, inferiour in knowledge, do yet hold

hold in the Foundation, maintain inviolable Charity, and after the Example of Blessed Cyprian, do neither judge nor separate from Communion, those who think otherwise than themselves.

Dr. Casaubon's Necessity of Reformation, pag. 142. cited by Dr. Puller's Moderation &c. pag. 436. Were there nothing else objected to *Papists* but this one thing, their uncharitable proscribing and Excommunicating all Christians, in all parts of the World [as in the Council of *Trent* imposing her Doctrines which were but disputable before, to be *de fide*, with an *Anathema* to such as thought of them otherwise] who are not of their Communion, and obliging all that adhere unto them to profess the same; I should think *that one thing* a just ground of Separation or forsaking their Communion.

Dr. Steward's Englands Case, pag. 26. When Men cast out of the Church Catholick, and so damn to Hell all those that hold not their Opinions; this St. *Augustine* oft-times calls Schism in the *Donatists*: I could name you those who are guilty of this; but I am sure, our dear Mother is not, who hath been so mild to those who have most highly opposed her.

Dr. Hammond's Pract. Catech. Upon Blessed are the Peace-makers. We are not to think our own Opinions in Religion, such as are not of Faith, of such importance, as to deny Communion or Salvation to those who differ from us. *Item of Schism, pag. 165. and pag. 166.* That as we exclude no Christian from our Communion, that will either Filially and Fraternally embrace it with us, being ready to admit any to our Assemblies, that acknowledge the Foundation laid by Christ and his Apostles; so we as earnestly desire to be admitted to the like Freedom of External Communion with all the Members of all other Christian Churches, as often as occasion makes us capable of that Blessing. And *pag. 5.* Tell us, the Governours of the Church use to inflict that punishment of Excommunication on the most scandalous Sinner. And *pag. 15.* Calls it that very condition into which the Adulterer and obstinate offender is cast by the Censures of the Church.

Hammond of the Keys, chap. 5. Sect. 18. The more shame for the over-easie denouncers of that censure, that inflict it for every trivial commission, without consideration whether or no repented of; or that use this Sovereign *Recipe* unadvisedly for any other end than Reforming the Profane.

Dr. Puller's Moderation of the Church of England, pag. 366. It is evident that the Divine Moderation of our Church considers the frame of Man, and the uncertainty, difficulty, and imperfection of Humane Knowledge, the weakness and variety of Humane Understandings, she alloweth much to the force of Prejudice, Education, and the power and artifice of Seducers : Our Church makes a great reserve of Dispensation to persons of Modest, Humble, Docible, and peaceable Spirits, and proportions her Censures to the degrees of Malice, and the Unchristian Temper which appears in Offenders.

Dr. Cumber on the Common-Prayer in the Communion. Discipline withheld in favour of Dissenters, least the imposing it there should make this Holy Means of Reformation despised rather than obeyed.

Item pag. 369. Dr. Puller. Wherefore the Institution of a Christian Man [made by *Cranmer*] saith, the Bishops are not bound so precisely, but they may attemper and forbear the execution of their Jurisdiction, when by so doing the cure of the offenders and the tranquility of the Church may be furthered. *Item pag. 35.* According to Equity our Church desires all her Laws may be Interpreted ; *Benignius Leges interpretanda sunt, &c.* She admits of a Mitigation of a rigid Sentence. *And pag. 11.* Disposeth them, where the Laws press too hard upon particular persons, to relax the Rigour of them. *Pag. 370.* Wherefore those who in Execution of the Church Discipline, abuse the most excellent Temper of the Church, in the constitution of her Laws, under the pretence of Ecclesiastical Authority, verily, they most of all deserve the Churches Rod, and the dire point of her *Anathema*. Let it be considered, said *Bishop Taylor, Ductor Dub. L. 3. pag. 259.* How Great a reproach it is to Ecclesiastical Discipline, if it be made to Minister to Covetousness, and to the needs of Proctors and Advocates.

Bishop Bramhall, pag. 14. Vindicat. of the Church. To exclude none from Catholick communion and hope of Salvation, either Eastern, or Western, or Southern, or Northern Christians which profess the Faith of the Apostles and Primitive Fathers established in the first General Councils, and comprehended in the *Apostolick, Nicene, and Athanasian Creeds*, and lastly to hold an Actual External Communion with them *in votis*, in our desires, and to endeavour it by all lawful means. *Item, pag. 17.* There is not the like
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necessity of communicating in all External, there is not so great conformity to be expected in ceremonies as in the Essentials of Sacraments.

Bishop Bilson of Subjection, Part 2. pag. 223. Edit. 4. It is a most pernicious fancy to think that divers Nations and Countries differing by Customs, Laws, and Manners (so they hold one and the same Rule of Faith in the Bond of Peace) cannot be parts of the Catholick Church, Communicant one with another. The Communion of Saints standeth not in External Rights, Customs, and Manners; but in believing the same truth, tasting of the same grace, resting on the same Hope, calling on the same God, rejoycing in the same Spirit, whereby they be sealed, sanctified, and preserved unto the day of Redemption.

Causes of Decay of Christian Piety, pag. 285. As Christ, when he forewarned his Disciples of the ensuing persecution, tells them not only, they should be killed, but they should be put out of the Synagogue; so now, as if Christians were emulous of every branch of Jewish Cruelty, we transcribe that part of the Copy too, and either by causeless Excommunicating others, or separating our selves, we deny the benefit of Publick Communion to each other.

Item, pag. 280. Every Petty difference, &c. pag. 287. Would we indeed comport with the Example of those happy Times [of the Primitive Church] we should have prayed for the Conversion of Dissenters, not laid *Anathema's* upon them, and prayed for their confusion.

Item, In his whole Duty of Man: If one that holds all necessary Christian Truths happen yet to be in some Error, we are not for this to despise his Person, or forsake his Communion.

Bishop Reynold's Brotherly Agreement. In the case of unavoidable Differences amongst good Men, there ought to be mutual Charity, &c. not to judge, despise, reject, insult over one another, not to deal with the weaker as Aliens, but as Brethren; not to proceed presently unto Separation, Rejection, Anathematization; but to restore those that are overtaken with an Error, in the spirit of Meekness.

Dr. Alestry, Serm. 9. pag. 170. Censuring the abuse of Excommunication. If they be not so happy as to be Orthodox, sending them down to Hell directly.

Dr. Barrow, In his Unity of the Church, Speaking of the Roman Churches. If Churches do maintain impious Errors, if they do prescribe naughty practices, if they do reject communion and peace upon reasonable Terms, if they vent unjust and uncharitable censures, &c. If they damn, and persecute all that refuse to be their Subjects in such cases we may Reject such Churches as Heretical, or Schismatical, or wickedly uncharitable, and unjust in their proceedings.

Dr. More in his Pref. to the Mystery of Godliness, pag. 19. The Object of Church discipline ought to contain nothing but the indisputable Truths of our Religion, namely the generally acknowledged Articles of the Christian Faith, and plain indispensable Duties of Life, for these are such, as deserve to be held up with all possible care and strictness: Other things so gently recommended, that no conscientious man may be pinched by them.

Dr. Stillingfleet's Preface to Irenicum. What possible Reason can be assigned, why such things should not be sufficient for communion with a Church, which are sufficient for Eternal Salvation? And certainly those things are sufficient for that, which are laid down as necessary Duty's of Christianity by our Lord and Saviour in his Word.

Dr. Cave's Gospel preached to the Romans, Sermon 4. pag. 89. God be thanked, such is the present Moderation of our Churches Ecclesiastical constitutions, our penalties are not for Destruction, but for correction and amendment; we punish none for their bare opinions, and readily embrace every Returning Penitent.

Item, pag. 87. We must above all things put on Charity, and when we come to reprove, rebuke, and to inflict Spiritual Censures and Punishments, we must distinguish as tenderly as we can, between the wilful and the weak, the obstinate and the Ignorant; the obstinate we must endeavour to save with Fear, plucking them out of the Fire, with them we must be more sharp and severe in our Admonitions and Threatnings; But on the weak we must have Compassion, who may be supposed to Err through simplicity, or the fervors of Devotion, and ought to be treated with a fatherly Tendernefs, for to be restored, if possible, (conformable unto the Doctrine of St. Paul to Timothy) with the Spirit of meekness.

Stop to the Course of Separation. The just Reasons of Excommunication are the same all over the World, which is obstinate persisting in great Transgressions of the general Precepts of the Gospel.

At the end of the Book.

Union of the Catholick Church, pag. 10. Every difference in Judgment, when no violence is offered to the Catholick Faith and Unity, must not break this Communion, according to that profession of St. Cyprian, *judging no man, nor excluding him from the Right of Communion if he think otherwise*; where the dispute was thought of no mean-concernment: Which St. Augustine often alledgeth against the *Donatists*, and condemns *Victor, pag. 11th.* who was hastening to Excommunicate the *Asian Churches* for their difference in Celebration of *Easter*.

True State of the Primitive Church. Be charitable to the weak, proceed not so severely against them in your Courts of Judicature; but Remember what St. Paul says, *Col. 2.* in respect of Ceremonies, *Let no man judge you, &c.* Will you in respect of such shadows judge, Excommunicate, Sentence to Everlasting Flames the Soul that holds of the Body of Christ, believes all his Holy Gospel, accords with you in one Faith, one Baptisme, &c. Will you condemn such an one to Eternal Death? God Forbid.

Conformists Plea for the Nonconformists, Part 4. pag. 101. We can represent and inveigh against Schism, as the sin against the Holy Ghost. A Sin unto Death indeed in some sence, because it is so contrary to Charity and Peace, and destructive of the Life of Saints, which doth much consist in their Communion. But were we impartial, we should as warmly admonish our own hearts to take heed of Schismatical Passions, and excommunicate them from within us, as admonish, and cast out others that differ from us.

Idem, pag. 20. We are forward to blame the more rigid sort of Separatists, for not coming to our Worship; and why are we so rigid as to forbear all Christian Communion with them, as if Christianity were all lost among them. I do declare, that I hold Mental Communion with all the Holy Brethren, and am prepared for Local and External Communion with them in all Christian Duties and Ordinances.

Dr. Hammond's Annotations on the New Testament; Rom. 14. 17, 18. Christianity consists not in such External Matters, [*as Meats*] but in the practice of Christian Vertues, such are Mercifulness, and Peaceableness, &c. not dividing, and hating, and Excommunicating one another, and *14. chap. ver. 13.* And therefore let this Fault be mended: do not any longer Censure, and seperate from one anothers Communion for such things as these.

Doctor Hammond of *Schism*, p. 16. Because the Governours being men, may possibly Err, and consequently censure, and Excommunicate the innocent, its possible the person excluded may be innocent: he that is Excommunicate unjustly, cannot be rendered criminous by that misfortune, p. 17. he cites *Photius* Patriarch of *Constantinople*, the Excommunication of the Jewish *Sanhedrim* sent out against Christs Disciples brought them so much nearer to their Lord and Master, and Alien'd the Jews themselves, removed them so much the farther from the Kingdom of Heaven: and so doth all unjust Excommunication unite us to the Apostles by this Conformity with and participation of their sufferings.

Bishop Jewels defence of the Apol. p. 583. Brings in *St. Augustine* saying, *Quid obest homini*, What is a man the worse if the ignorance of a man strike him out of the *Book of the Church*, if ill conscience strike him not out of the *Book of Life*. In this case *St. Augustine* saith it cometh sometime to pass, *Ut plurimæ sint foris oves, intus Lupi*. That there be many Sheep without the Church, and many Wolves within: And in your own Law (*Mr. Harding*) it is written thus, *Qui illicite alium Excom.* &c. He that unlawfully Excommunicates another condemneth himself and not another.

That our Love must be Catholick.

Homily of *Christian Love and Charity*, p. 36. Charity is to love every man, good and evil, friend and foe; and whatsoever Cause be given to the Contrary, yet nevertheless to bear good will and heart to every man, to use our-selves well unto them, as well in Words and countenances, as in all other Acts and deeds; for so Christ himself taught, and so also he performed indeed, and for as much as the Pharisees with their false glosses had Corrupted this love of our neighbour, teaching that this love and Charity pertained only unto a mans friends, Christ gave this Godly law of Charity a true and clear interpretation, that we ought to love every man, both friend and foe, adding thereto the Commodity to be the Children of our heavenly Father: and this we shall be sure.

sure of, saith Christ, if we love every man without exception.

Conformists Plea for Nonconformists, Part 4. pag. 106. The salutations of the Holy Apostles expressed their largeness and their Catholick love to the *Corinthians*, among whom were great divisions; to the *Galatians* and *Colossians*, among whom were some very Erroneous: so did their Benedictions, peace be to Brethren, and Love, &c. And Grace be with all them that love our Lord Jesus in sincerity. Eph. 6. 23. and verse 2.

Bishop Davenants Letter to Durans. Whether we will or no, its necessary that we all own Christ as our elder Brother, and joyn in strict and Brotherly Communion with all that are his Brethren. Moreover, all must confesse, true and genuine Charity is as necessary to the Salvation of all the Members of the Christian Churches, as the true and entire profession of Saving faith, Christ having made this love the Cognizance, Whereby to discriminate his disciples, and those who falsely professe his name, he puts this question, Whether it be safe, Pious, or suitable to the duty of Christian Churches, not to stretch forth the right hand of Brotherly affection to those Churches, which, though they differ, and in some lesser matters err, may notwithstanding be Christs Martyrs, and our holy Brethren.

Mr. Thomas Pierce on St. John the 13. 35. Our love must be so extensive, that it must reach even to all, not only to our fellow-disciples, but to all men living upon earth: it must reach even to our enemies, not onely to those without the pale of the Church, who do us little or no hurt, even Jews, Turks, Infidels, and Hereticks, for whom we pray once in a year in our English Liturgy, but to our Crueller enemies within the Church. P. 414. item 282. Whom our Lord hath enjoyned us not onely to forgive, but pray for, to love their souls, to pray for their repentance, and desire they may be sharers of immortality and blisse: of which we shall not have the lesse, but rather the more, for having sharers: and tells us on St. John 13. 35. By this shall all men know that ye are my disciples, &c. Love to Christians as Christians is as the badge and Cognizance, the testimony and proof of our real discipleship under Christ, and the firmest bond to hold us together in peace and love, not so much that we are of one Countrey, but that we are of one Christ, or to expresse it with St. Paul, that we have but One Faith, One Baptism.

Doct.

Doct. Hammonds Pract. Catechism, under meekness, to continue constant to the doctrine of the Catholick Church; and maintain the inward Communion, that of Charity, with all the true Church of God wheresoever they are, and with particular Churches so far as to embrace them with the armes of Christian Charity, to joyn even with the erroneous Churches, so far as they are not erroneous, Separating onely from their Corruptions, *Idem*, on *first Epist. of St. John* 3. 14. We know that we are regenerate Christians by our Charity to other men, which he that hath not, is clearly an unregenerate, unchristian person.

Idem the first Epist. St. John 4. 7. And evidence of our being from God, is Charity to our fellow Christians; for that is most strictly commanded and exemplified to us from God, and no practice renders us so like to Gods example, and so concordant to his precepts, as the sincere exercise of this duty.

Dr. Barrow's Vnity of the Church, annexed to his Treatise against the Popes Supremacy. P. 36. The genuine meaning of that article, *Catholick Church*, may reasonably be deemed this, that we professe our adhering to the body of Christians, which diffused over the World, doth retain the faith taught, the Discipline settled, the practises appointed by our Lord and Saviour, and his Apostles, that we maintain general Charity towards all good Christians, that we are ready to entertain Communion in holy offices with all such. *Item on Rom. 12. 18. pag. 230, 231. Sermon. 3.* pursue peace with all, without any exception, with men of all Nations, Jewes, and Greeks, and Barbarians: of all Sects, and Religions, persecuting Jews, and Idolatrous Heathens (as at that time;) men of all judgments and perswasions; Neither is there any evading our obligation to this duty, by pretending of others, that they entertain opinions irreconcilably contrary to ours, that they adhere to Sects and Parties which we dislike and disavow; that they are not so vertuous, so Religious, so Holy, as they should be, or at least not in such a manner as we would have them.

Bishop Saundersons Sermon. 3. Ad Galat. sect. 39. Here is that evil partiality we are to take heed of when we restrain the Brotherhood (or Neighbour) to some one party or society (in the Church) such as we think good of, and exclude the rest, as if they had no part or fellowship in this Brotherhood, nor consequently any right to that special affection where with we are to love the Brethren: which partiality hath indeed been the very bane of the Churches

Churches unity and peace, and the chief Cause both of the beginning, and of the Continuance of most of the Schisms, under which Christendom hath groaned from time to time.

Englands *Black Tribunal*, p. 222. As I am a Member of this Church, so I am a Member of the Holy Catholick Church; as I hold Communion with, so I love and honour all Christians in the World, that love the same Lord Jesus in sincerity, and call on his name, agreeing with those Truths, that are absolutely necessary, and clearly demonstrated in the Word of God, though in charity dissenting from some others, that are not necessary, *Dr. Hewyr's Speech at the Scaffold.*

Dr. Alestrey's Sermon, p. 168. Our Saviours addition, *Matth. 5. 44.* faith, that we must love our *Enemies*. The Christians hath no *Canaanites*, as *Deut. 7.* but the most profligate Adversaries of his Religion he must love, and pray for them, although they persecute him, which makes appear, it doth at least include enemies of Religion; for persecutions seldom were upon any other ground: And Christ hath proved that the *Samaritan*, he whom the Disciples would consume, that Schismatick and rejector of Christ, is yet our Neighbour, *Luke 10.* and therefore him also we must love and pray for.

Item p. 322. Serm. 18. There is no sort of men, nor any man, whom it is lawful for a Christian not to love, and all the reasons urged here by our Saviour do prove, that all mankind, whether good or bad, is the object of a Christians love.

Mr. Kettlewells measures of Christian Obedience, Edit. 2. *ch. 3. l. 2. p. 133, and 134.* It is not either distance of Countrey, nor contrariety of interest, no, nor what is most of all presumed to exempt us from the obligations of this duty, diversity of opinions, or perswasions in matters of Religion, which takes away from any man his right to all that kindness and advantage from us; but of whatsoever Countrey, Calling or Religion he be, he is our Neighbour meant in *Luke 10.* to whom all the instances of love must be performed; for what Religion was ever more odious to any one than the *Samaritan* was to the Jews, *John 8. 48.* Insinuating thereby that any man, though so contrary in Religion, as those two were to one another, is the neighbour whom the Law intends.

Mr.

Mr. Glanvell's Essay upon Preaching, pag. 32. Catholick Universal Charity is a Doctrine exceeding fit for these times, in which Divisions and mutual Animosities have produced so many fatal and deplorable effects ; and though the doing this will displease the Bygots and Beautefeus of all sides, yet we must go on arm'd with Courage and Patience of the Gospel, and be instant in preaching Peace and Love though we are torn in pieces for it.

Idem, Usefulness of Real Philosophy to Religion, pag. 32. I secure Charity for all the Diversities of Belief, and equally offer my Friendship and Converses to the several Sects and Perswasions that stick to the plain principles of the Gospel and a vertuous life, overlooking their particular Fondnesses and Follies.

Bishop Taylor's Advice to his Clergy, p. 29. Let no names of Sects or differing Religion be kept up among you, to the disturbance of the publick Peace, and private Charity ; and teach not the people to estimate their Piety by their distance from any Opinion, but by their Faith in Christ, Obedience, and love to all Christian people, even though they be deceived.

Again Rule 47. Let the business of your Sermons be to preach Holy Life, Obedience, Peace, Love, among Neighbours Hearty Love, to live as the Old Christians did, and the New should.

Dr. Tillotson's Sermon on Luke 9. 55, 56. pag. 7. The Gospel designs Universal Love and peace and Good Will ; and now no difference of Religion, no pretence of Zeal for God and Christ can warrant and justify the contrary.

Idem. Vol. 1. of Sermons, pag. 213. When we come to Heaven we shall enter into the Society of the Blessed Angels, and of the Spirits of just Men made perfect ; that is freed from all those passions and infirmities which do now render the conversation even of the best men, sometimes troublesome to one another. We shall then meet with all those excellent persons, those innocent and charitable Souls, whom we have seen, and heard, and read of in this World, with all intimate Friends, and perhaps with many of our Enemies, to whom we shall then be perfectly reconciled, notwithstanding all the warm contests, and peevish differences which we have had while in this World, even about matters of Religion: For Heaven is a state of perfect Love and Friendship ; all Quarrels and Contentions, Schisms and Divisions will then be effectually hindered, not by Force but by Love, and all those Controversies

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of Religion, which are now so hotly agitated, will then be finally determined by a perfect knowledge, and convincing Light.

Lloyd Bishop of St. Asaph in Sermon November 5. 1680. pag. 9. We know that Christ gave love for the Character by which his Disciples were to be known, *Joh. 13. 35.* and least men should unchristian others, that they may hate them and destroy them afterwards, Christ enlarged his precept of love, and extended it even to Enemies, and not onely to ours, but to the Enemies of our Religion, *Mat. 5. 43, 44.*

Mr. Cook's Sermon on Rom. 12. 18. pag. 6. The Church of Christ allowes no Enemies at all, but like it, Charity is Oecumenick and Universal, nay, like God himself Infinite and Eternal, it knows no bounds of Love, nor respect of Persons, and must never fail; surely then Christianity must fail, utterly vanish and perish so long as we are at variance among our selves.

Idem, pag. 10. The grand Duties of Humility, Peace and Universal Charity, are delivered in the Scriptures, in the most plain express and entire manner, as to all Points and Circumstances of obligation; and therefore whatsoever places are erected against those fundamentals of Practice, destroy the very essence and being of Christianity.

Unity of the Catholick Church, pag. 7. Catholick Unity consists in Unity of Belief, and in the Unity of Charity, having an intimate Fellow-feeling of all the good or evil which befalls any, joyned in so near a relation as fellow-members, beyond the compass of ordinary Humanity, whereby we are bound not onely to pray for, but by all Offices of Kindness and most intimate Affection, to assist and relieve each other in the same Household of Faith.

Item. pag. 53. Many of our Church, yea the constitution it self hath been often charged and reviled, though most unjustly, with too favourable an inclination to them of *Rome*, because we are not so hasty and peremptory in unchurching them altogether, or damning presently all that have been, or are still of their communion, as some would have us; which is in effect for being more tender of preserving the Principles of true Catholick Unity than in pleasing some private Humours or Prejudices.

Mr. Pygot's Abner's Plea for Accom. pag. 38, 39. Now whatsoever Breaches or Divisions happen in other Kingdoms, which are without God in the World, and Strangers from the Covenant of Grace, *Psal. 122. 3.* yet let *Jerusalem* the Church of God be alwayes

wayes like a City which is at Unity within it self : Methinks *Philadelphia* (the name of one of the Seven Golden Candlesticks, *Rev. 1.*) is a fitting name for a Church, which signifies brotherly Love; and every Congregation ought to be in a good Sense the *Family of Love*.

Item. pag. 43. Consider there is but one Body, *Eph. 4. 4.* the whole Church is but one Body, and the Members of the same Body do not use to contend one with another.

Dr. Barrow's Sermon 8. pag. 316. I close up all with this Corollary, that if we must live lovingly and peaceably with all men, then much more are we obliged to do so with all Christians. — Our Spiritual Brethren, Members of the same Mystical Body, Temples of the same Holy Ghost, Servants of the same Lord, Subjects of same Prince, Professors of the same Truth, partakers of the same Hopes, Heirs of the same Promise, and Candidates of the same Everlasting Happiness.

*That an Agreement of all Christians in
any one Sect or Perswasion is never to
be Expected.*

Bishop Jewel's *Answer to Mr. Harding's Preface*. It were above all things to be desired of God, that his Heavenly Truth may pass forth without these contrarieties and Quarrels of judgments; and many Godly Wise Men are much offended to see it otherwise; but thus it hath been ever from the beginning.

Sir Francis Bacon in his Advertisements of the Controversies of the Church of England, pag. 183. of his works. It is excellently alluded by that Father, that noted that Christs Garment was without Seams, and yet the Churches Garment was of divers colours; and sets down as a Rule, *In veste varietas sit, scissura non sit.*

King James the First's Βασικα Διάλογα, Epistle to the Reader; That the variety of Mens Minds is such, that *tot Capita tot Sensus*; yea, and that even the very Faces, that God hath by Nature brought forth

in the World, do every one of them in some of their particular Lineaments differ from any other.

Bishop Andrew's Serm. pag. 519. Contentions there were, when *St. Paul* and his fellow Apostles lived, in the Churches under them of their times, in the very prime of the Primitive Church then were there contentions; this I note, that we may not think it strange if there be contentions in our times, they shall be no strangers with us in ours, they were not with them in theirs.

Εκ Βασιλ ; Of the difference in point of Church Government, Sect. 21. Nor is it any point of Wisdom or Charity, where Christians differ, (as many do in some points) there to widen the differences. *Item,* Upon the many Jealousies and Scandals rais'd upon the King; 'Tis strange, that so Wise Men as they would be esteemed, should not conceive, that difference of perswasion in Matters of Religion may easily fall out, &c.

Mr. Hooker of Justification, pag. 68. Ye are not now to learn that as of it self it is not hurtful, so neither should it be to any scandalous and offensive, in doubtful cases to hear the different Judgments of men, be it that *Cephas* hath one interpretation, and *Apollos* another, that *Paul* is of this mind, that *Barnabas* of that: if this offend you the fault is yours. Carry peaceable Minds, and you may have comfort in this variety.

Dr. Edward Bulkley, In his Apology for the Church of England, Article 5. pag. 104. Edit. 1608. in Answer to Wright's Articles. You vainly and falsely exaggerate Controversies and irreconcilable Jarrs (as you term them) among us in essential points of Faith. I confess, there hath been in our Church some Controversie concerning External Ceremonies, and Form of Government, as there hath been heretofore between good men, as between *Peter* and *Paul*, between *Paul* and *Barnabas*, between *Anicetus* Bishop of *Rome* and *Polycarpus*, between *Chrysostom* and *Epiphanius*, and many others, who all were godly men, agreeing in unity of Faith, and knowledge of the Son of God.

Mr. Hieron's Sermons in Bargain of Salt. Now among ourselves, betwixt us and other Churches there are some differences in Opinion, as it cannot be holpen so long as we carry with us our natural imperfections.

Mr. Chillingworth chap. 1. Sect. 13. Because the contrary belief may be in such points, in which Scripture may with great probability be alledged on both sides; a sure note of a point not necessary,

necessary, that men of honest and upright hearts, true lovers of God and of Truth, such as desire above all things to know Gods will, and to do it, without any fault at all some go one way, some another, and some suspend their judgments.

Bishop Bramhals Just Vindication of the Church, We see that all the famous and principal Churches of the World, the *Grecian*, *Roman*, *Protestant*, *Armenian*, *Abyssine* have their peculiar differences one with another, and each of them among themselves.

Item p. 19. Though I am far from beleiving, when *Logomachies* are taken away their real dissentions are not half so numerous, or their errors half so foul as they are pointed out by their Adversaries, yet to hold Communion with them in all things is neither lawful nor possible.

Bishop Tailors Coll. of discourses in Epist. Dedic. before Liberty of Proph. No part of this discourse teacheth, or encourageth variety of Sects and contradictions, but supposeth and finds them already in being, and therefore since there are, and ever were, and ever will be variety of opinions, because there is variety of human understandings, and uncertainty in things. Few men consider, since men have such variety of principles such several constitutions, educations, tempers, and distempers, hopes, interests, and weaknesses, degrees of light, and degrees of understanding, impossible all should be of one mind.

Item p. 401. This variety of opinions in several persons, an Argument only of diversities of operations while the Spirit is the same.

Bishops Reynolds Brotherly Reconciler; In that the Apostle saith, if in any thing ye be otherwise minded, we may from hence learn that in the best ages of the Church there have been, and therefore we cannot but expect that there ever will be, variety and difference of Judgment among the members thereof; first, while we know but in part. Secondly, While there is difficulty in the disquisition of Truth. Thirdly, Weakness of judgment in men to make that enquiry, &c. p. 17.

Item p. 19. Till all the members of the Church have attained unto their full Stature, there cannot be expected such an universal consent of Judgments, and harmony of Doctrines, even amongst good men themselves as shall not admit of some variety and dissonancy.

Bishop Saundersons Sermon. 8. Ad Aulam, Sect. 25. Mens understandings are not all of one size and temper, even they that have the largest and clearest understanding, yet know but in part, and are therefore subject to errors and misapprehensions; therefore it cannot be hoped there should be such a consonancy and uniformity of Judgment, no not among wise and Godly men, but that in many things, yea and things sometime of great importance, they may and will dissent one from another unto the Worlds end.

Bishop Wilkins Sermon. 13. p. 407, 408; 'Tis a thing most reasonable and fitting in it self, [speaking of Moderation] because of the fallibility of human judgment, and that not only from the impotency of our faculties, and the prejudices we are liable to from the account of interests, but likely from the difficulty and obscurity of things, the most Learned and inquisitive men many times differing in their judgments, all which put together shew how exceeding difficult, and next to impossible it is that men should ever agree in the same apprehensions of things.

Glanvells *Catholick Charity*, p. 34. The Learned and the prudent Churches, and Councils, Confessors, and Fathers, the former and the latter ages, the vertuous, and the devout, the credulous and the inquisitive, they have all differed in the lesser matters of belief, and every man differs from almost every other in something. p. 37. 'Tis a frequent wish with some that all men were once of one mind, but then it must be theirs no doubt, for they would not judge it reasonable upon other terms. They may as well wish that we were all of one age, complexion, humour, and degree of understanding. 'Tis enough that such agreement is not necessary, yea I take the other step, 'tis impossible. Our Tempers, Capacities, Educations, Genius's, Converses, Interests, Accidents are strangely divers, therefore our apprehensions must needs be different.

Decay of Piety, p. 409; Not that I suppose it possible to extinguish all diversities of opinions among men, who from their differing faculties, and other guiltless occurrents may and will have their judgments severally disposed.

Doctor Barrows Vol. 3. Sermon. 8. Men seeing by several lights, relishing by diversly disposed palates, and measuring things by differing standards, we can hardly do or say any thing Religious or Civil, which if approved or applauded by some, will not be disliked and blamed

blamed by others in this irreconcilable diversities and inconsistency of mens apprehensions.

Design of Christianity, Christians because of the diversities of their capacities, educations, and other means and advantages, some points may be most plainly perceived by some to be delivered in the Scripture, which cannot be so by others with the like ease.

Doctor Stillingfleets Irenicum, p. 21. *Argu.* 2. The peace and settlement of Christs Church not depending upon a condition never likely to be attained in this world, which is the agreement and uniformity of mens opinions; for as long as mens faces differ their judgments will.

The True state of the primitive Church, p. 2. Mens understandings are as various as their speech or their countenance; otherwise it were impossible there should be so many understanding and moderate, yea and conscientious men also Papists, Lutherans, Calvinists, all in such opposition one against another.

Conf. Plea for the Non Conformists, part. 4. pag. 40. How various are the degrees of light, and the dictates of Conscience even in good, wise, and self-searching men, and that even in a division of judgment and practice! The first cause is different degrees of Light, and means of attaining knowledge: Some are more deep and quick, searching and industrious, have better means and opportunities of knowing: I do not now take notice of the biases of education, prejudice, pre-possessions, and passions of Men, nor the influence of the world upon mens alterations.

Kidders Sermon of peace, p. 24. It is indeed very possible after all that the best men may differ from each other.

Mr. Wakes Sermon on Rom. 15. 5, 6, 7. p. 8. Mens different capacities, and opportunities, and tempers, and educations considered, 'tis in vain to expect that all good men should agree in all their notions of Religion, any more then we see they do in any other concerns whatsoever. And p. 9. That mens understandings are different, and they will argue different ways, and entertain different opinions from one another about the same things, and yet may nevertheless deserve on all sides to be esteemed very good and wise men for all that.

Serious and Compassionate Enquiry, It is true indeed there may be, and must be diversities of apprehensions in several points of Christianity, while men are of different capacities.

Mr. Cooks Sermon, on Rom. 12, 18, p. 7. It cannot possibly be meant their agreement in judgment, *Rom. 12, 16.* for that you know cannot be forced, one mans mind (though he would himself) cannot always be bent to anothers perswasion: yet there are some among us, great pretenders too to holiness, who value no agreement like that in principles; if they can but meet with a man that jumps with them in sentiments, he is cherished and embraced as a knowing man, well enclined and disposed to good things.

Argument for Tol. in differences of Opinion, Printed 81. p. 2. Had God intended we should be all of one opinion, as indeed that we should be of one Faith, he could have made every thing as clear and plain in the Holy Scripture, and as undoubted as any *p. 4. Idem.* By way of illustration let us make a supposal, that a Master bid-deth three or four of his Servants do such or such a thing, and that the Servants differ about the sense and meaning of the command, one understanding it one way, another another way, and a third in this, the fourth in that, according to the judgment of their own discretion; and this is our Case we all are equally servants not bound to that sense of the word which another gives, indeed some servants are to bring the word to others, but those others not bound to the sense of it further than they are perswaded it is their Masters: search the Scriptures, and try the spirits, &c.

Principles and Practices of Moderation. &c. p. 310. It is no less unreasonable to malign our brethren because they are not in every thing of our judgment, than to quarrel with each other upon the account of the unlikenels we observe in our faces and constitutions.

Mr. Tulli's Sermon of Moderation, p. 17. Let us not therefore, if we have any sense of Moderation and temper, persist to dress up things in hideous and portentous shapes to frighten and exasperate one another, but let us rather ascribe the differences amongst us to error of judgment, the prejudices of education, infelicity of Constitution, or to any other of those either innocent or excusable causes, which render an intire unity of opinions an impossible thing.

*That Mutual Favour and Forbearance of
one another in Love is necessary among
Christians in their Diversities of Judg-
ments.*

EDward the Sixth, Queen Elizabeth, King James the First, King Charles the First and Second, and King James the Second, all gave their Toleration and Indulgence to the several Churches Dissenting from us; the Dutch at Colchester, Walloones at Norwich, and French at London, and at Canterbury, or elsewhere.

King James the First of Blessed Memory, in his Letters to the States of the United Provinces, March 6. 1613. *Magis Autem e re fore, si Ministris vestris stricte imperetis, ut pacem colant se invicem tolerando in ista opinionum & sententiarum discrepantia. —Eoque justius videmur vobis hoc ipsum suadere debere, quod neutram comperimus adeo deviam, ut non possint & cum fidei Christianæ veritate, & cum animarum salute consistere.* But it would be more advantageous, if you did give a strict charge to your Ministers, to keep the Peace by mutual Toleration of one another in the difference of Opinions and Judgments. And therefore we seem more justly to give you this Counsel, because we find neither of these Opinions so Erroneous, but that they may consist with the Truth of the Christian Faith, and the Salvation of their Souls.

Bishop Hall's Letters to Duræus. Why do we profess Christian Charity if we do pertinaciously refuse to Indulge the difference of our Brethren from us in these Scholastick Problems (so he calls the differences between Lutherans and Calvinists) when we know that our benign Saviour most mildly tolerated, and silently passed by more grievous in his own Domesticks.

King Charles the First's Message of a Treaty from Oxford, March 3. 1643. He desired the Members of both Houses of Parliament to consult and agree upon such things, as might conduce to the maintenance and defence of the Reformed Protestant Religion, with due consideration for all just and reasonable ease to tender Consciences.

Item in the Kings Second Message for Peace, January 29, 1645. That by the Liberty offered in the fifteenth present for the ease of their Consciences, who communicate not in the Service already established by Act of Parliament in this Kingdom, he intends, that all other Protestants behaving themselves peaceably in and towards the Civil Government shall have the free exercise of their Religion in their own way.

Item to the Prince of Wales. The charitable connivance, and Christian Toleration often dissipates their strength whom rougher opposition fortifies.

Dr. Hammond's Sermons pag. 72. I am confident, there were no such way of designing a prosperous flourishing durable Kingdom, as to found its Polity upon Gospel Principles, and maintain it by the Gospel Spirit (*id est*, of Love and Meekness) I have Authority to think that was the meaning of the Prophecie of Christs turning Swords into Plough-shares, &c.

Advice to the Church of England, Roman Catholicks, and Protestant Dissenters tells us, pag. 23. Dr. Hammond left it to the Witnesses of his End as his dying Counsel to the Church of England, that they displaced no man out of the Universities, or present Church; but that by Love, and an Holy Life they should prevail upon those in possession then, to come into their Church. Which he had (as he tells us) from an eminent hand in Oxford, a year or two after the Doctors Death.

Mr. Hales of Erring Christians, pag. 26. Edit. 2. The Christians were called *Chrestians* from a word signifying benignity and sweetness. What reason is there why that should not be one of the chiefest notes of the Church of Christ, which did so especially characterize a Christian man, except there were a decay of it at this day in the Church? *Georgius*, a Factious Bishop of *Alexandria* is said *oblitus professionis suae, quae nil nisi justum suadet & bene*; Quite besides his profession, whose especial notes were Gentleness and Equity, in the sense of the Heathen *Ammianus Marcellinus*.

King Charles the Second in a Declaration from Breda, was for Liberty

Liberty to Tender Consciences, and says that no man shall be disquieted for Differences in Opinion in Matters of Religion, which do not disturb the Peace of the Kingdom, *pag. 5. and 18.* This Declaration his Majesty afterwards, *May 8. 1661.* terms a Promise solemnly made. This Declaration or Promise he tells both Houses, *July 8, 1661.* that so oft as he comes to them he mentions his Declaration from *Breda*, that himself as well as they might mind it. In his *Majesties Declaration of Decemb. 26, 1662.* He tells us, that he remembers the very words of the Promises from *Breda* that concern'd Liberty of Conscience, and the confirmations he hath made of them since upon several Occasions, and that he is still firm in Resolution of performing them to the full. He tells what hindered; But it must not be wondered at, since that Parliament to which those promises were made in relation to an Act, never thought fit to offer us any to that purpose. His Majesty publicly declared his avowed readiness in his Proclamation, *July 16. 1669.* to indulge Tender Consciences.

Bishop Bramhall's Just Vindication, &c. pag. 279. Men may vary in their Judgments, and yet preserve Christian Unity and Charity in their Affections one towards another, so as Errours be not destructive to Fundamental Articles.

Bishop Gauden of slight Healing, pag. 102. That Lenitive of Equanimity, Forbearance, and Moderation (in respect of Conscientious Dissenters from the publick Consent, Customs and Constitutions in the Church) which Christian Charity requires, and publick peace with safety may bear.

Idem, pag. 93. Scandalous for any to plead that they may have Liberty or Toleration for that, which by publique Advice, and upon due search is found to be such, as is prone to endanger, or disorder and infect the whole.

Bishop Reynolds's Brotherly Reconciliation, pag. 19. In this case of unavoidable differences among good men, there ought to be Mutual Charity, Meekness, Moderation, Tolerance, Humanity used.

Idem, pag. 25. Brings in a saying of Mr. Calvin; such a man (which he) is a sincere Minister of Christ, a godly and a moderate Man, therefore, though he dissent from us, I will not cease to love him still.

Bishop Taylor's Collection of Discourses, pag. 608. To refuse our Charity to those who have the same Faith, because they have not

all our Opinions, and believe not every thing necessary which we over-value, is Impious and Schismatical; and to this sense is that of St. Paul, *If I had all Faith, and have not Charity, I am nothing, &c.*

Idem. If men please, what-ever advantages would be consequent to an Unity of perswasion may be supplied by a charitable compliance, and mutual permission of Opinion, prescribed us by the Lawes of Christianity.

Idem, Epist. before Lib. of Proph. in Collection of Discourses, &c. I thought it might not misbecome my duty and endeavours, to plead for Peace and Charity, and Forgiveness, and Permissions mutual. And in *Defence of that Piece in the Second Edition.* Now I have done all that I can do; onely I cannot repent me of speaking Truth, or doing Charity. I Answer, whatsoever is against the Foundation of Faith, or contrary to good Life, and the Lawes of Obedience, or destructive to humane Societies, and the publick and just interests of Bodies Politick; is out of the limits of my Question for Toleration.

Idem, I think I have spoken reason in my Book, and examined it with all the severity that I have, I writ this, because I thought it was necessary, and seasonable, and charitable, and agreeable to the great precepts and design of Christianity, consonant to the practice of the Apostles, and of the best Ages of the Church, and of the nature of the thing.

Bishop Hacket's Sermon on Acts 5. 39. p. 22. An Unanimity of Opinions is not necessary to Friendships, saith *Aristotle* very well. Dear Friends may retain the sweetness of love together, and yet vary in some conclusion of Judgments; a little more may be granted that each may be earnest to win the other to assent.

Idem, pag. 25. But if sundry shapes and appearances of reason will not suffer us all to enjoy the same Knowledge, and the same Conscience, yet let us Dissent as Brethren, and not as Enemies.

Bishop Saunderson's Serm. 9. ad Aulam, Sect. 23. We see Philosophers, Lawyers, and Physitians, confuting one anothers Opinions in great Volumes, and we allow it in them; but difference in Opinions is more tolerable in Divinity, by how much the things about which we are conversant are of a more sublime, mysterious, and of an incomprehensible Nature, than are those of other Sciences.

Bishop Wilkins Sermons on Rom. 14. p. 57. There are several Truths which are not of so great consequence as Unity, Peace and Charity ; and therefore in such things there ought to be a mutual forbearance towards one another. *Idem Sermon 13.* It is no difficult matter for men to be fair and kind, and moderate towards such as are of the same way and agree with them in the main. *Idem pag 413. 414.* This vertue Moderation will be very advantageous to the peace and welfare of human society in the general, which doth very much depend upon the mutual concession and forbearance of men towards one another with things about which they differ.

In the Preface to Dr. Worthingtons Scripture-Catechism, describing the Author deceased ; among other there were no vertues he was observed to be more an example of then a Dove-like innocency, simplicity, Meekness, Humility, and peaceableness, candor and ingenuity the most Christian, because the greatest and most universal Charity, in which those that dissented in matters of Religion, (which is rare in these days) had not onely a real but a great interest.

Dr. Alestries Sermons ; If you would discover what the temper of the Gospel is, you may see it in its Prophecy and Picture in the Prophet, *Isaiah 11. 6, 7. 65, 25.* The Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, &c. Whatever mischief these have in themselves there is nothing of devouring, or of hurt to one another in this state, they lye down and dwell together.

Again Sermon 18. p. 36. In the name of God what did Christ mean when he prescribed this Precept, when he disputed, prest it thus upon us, *Math. 5. 44.* Or what do Christians mean when they do break and tear this precept and themselves. Though I be far from any hopes to reconcile our parties, (as by Gods help I shall ever be from making any) yet I will offer an expedient to make them not so noxious, namely if they will keep the difference of their judgments from breaking out into their affections and actions.

Dr. Barrow Vol. 3. Sermon 7. p. 250, 251. It concerns us therefore if we would live peaceably in such disputable matters, reserving all due reverence to the judgments of the most, the best, and wisest persons, to be contented in a modest privacy to enjoy the results of a serious and impartial disquisition, patiently enduring others

others to dissent from us; and not attempting by needless fruitless and endless contentions to gain others to our persuasions, especially since the Truth contended for may not be worth the passion employed about it. *Idem Serm. 8th. against Evil speaking p. 67.* 'Tis very unjust when as we do need the candid judgment, and forbearance, and pardon of others for many things faulty and offensive that we commit, to refuse the like to others.

Glanvells *Catholick Charity*, p. 29. Seeing then that Charity is necessary, and agreement in opinions is neither necessary, nor possible we ought to comply with our main duty notwithstanding our lesser difference. If this were considered unity of affection might be preserved amidst diversity of opinions.

And p. 20. Then will the Church be glorious indeed when Christians shall make differences in opinions, and dispensable practices, the objects of their mutual forbearance.

Idem p. 59. If any should now ask me whether this Doctrine of Universal Love does not tend to universal Toleration, I should answer that thus far it doth, that all private persons should Tolerate each other, and bear with their brothers infirmities, that every man should allow another that Liberty, which he desires himself in what the Laws of God and Man have left him free, and permit him his own opinion without censure or displeasure: But as to the publick, I do by no means think it modest for us to determine what the Government should do.

Dr. Mores Mystery of Iniquity, and Answer touching Liberty in Religion, p. 542. I say then for all Protestants Churches whose Religion is the Bible, it is little detriment or indecorum for them to use so well a limited indulgence (as I have above described) to their weak but sincere nurslings, who are so thorough formed Christians, as cordially to believe all the essential parts of our Religion, but are onely puzzled in some opinions and scrupulosities that are preter-essentials. It is no more unseemly to permit something to them peculiarly, than for a tender Mother to indulge something to a Child that breeds teeth, or is any otherways weak or sickly; or a Master of a Family to permit, if not provide some proper accommodations for those of his Family a part, whose infirmities or constitutions make them less fit to dine or sup at his common Table.

Idem Mystery of Godliness, Preface p. 19. A mutual Agreement in bearing with one another dissents in the non fundamentals of Reli-

Religion is really a greater ornament of Christianity than the most exact Uniformity imaginable, it being an eminent exercise of Charity, the flower of all Christian Graces, and the best way (I think) at a long run to make the Church as uniform, as can justly be desired.

The Author of the Whole Duty of Man. The lesser differences in opinion, must be born with on both sides and must not in the least abate our brotherly Charity to each other.

Bishop of St. Asaph's Sermon on 5th. November before the House of Lords. As our Holy Religion excels all other in this admirable temper of love, so by this we may usually judge who they are that excell among Christian Churches, when there happens any difference between them.

Bishop of Salisbury's History of the Rights of Princes, pag. 257, 258. It is observable, the best of Clergy-men have been the most gentle to those that differed from them. But the unworthy who will not trouble themselves with the laborious methods of conquering errors, are always apt to extream and cruel courses, since they know they must prevail with these, or none at all.

Doctor Caves Gospel Preached to the Romans, pag. 84 ; The precepts which our Lord gives, and most earnestly recommends in order to the general benefit of mankind, are those of Meekness, Mercy, Forbearance, Long-suffering, brotherly Kindness, and Charity.

Doctor Stillingfleets Irenicum Preface ; There were after this Decree at Jerusalem, Acts 15. 29. great diversities of practice, and diversities of Observations among Christians, but the Holy Ghost never thought them fit to be made matters of Law, to which all parties should conform; all that the Apostles required as to these was mutual forbearance, and condescensions towards each other in them. *And in Pref. to Unreasonableness of Separation he pleads for favour for them and forbearance.*

Mr. De l' Angle, In the Name of God my Lord (in his Letter to the Bishop of London) do all that possibly you can to bring them back to their duty by sweetness and Charity which is onely able to do great things on these occasions; for men who have always something of pride, do commonly oppose every thing that seems to them to act by bare Authority only, they scarce ever fail to yield themselves up to forbearance and condescension. I shall also here mention the judgment of divers eminent Pastors of

of the French Church in those Irenical discourses, *Gesel Hist. part 2.* It were in the first place to be wished that all who do profess the Discipline of Christ would think and speak the same thing: but since the weakness of humane understandings, this difficulty of Divine things is so great, that such an absolute consent amongst pious persons is scarcely to be expected in this World, the next thing to be endeavoured after is that they may agree in the belief of the principle Heads of our Religion; and as for other things which neither of necessity belong to Holiness of Life, nor the comfort of Souls, nor the Kingdom of God, that men would so believe them, as to bear with them who think otherwise concerning them. For that this may lawfully be done the thing it self declares, and St. *Paul* pronounceth; not onely in many places doth permit, but even commands us to bear with Dissenters: This is the common opinion of all persons, which from the first ages of Christianity to the present times have been of any esteem or honour in the Church.

Principles and Practices of some Moderate Divines, p. 308. Let the Professors of Christianity labour for the true spirit and temper of Christians, and it will be as well with the Christian World as if we were all of the same mind; I mean let us not Magisterially impose upon one another, and be so Charitable as to believe well of Dissenters from us that live good lives. *Item p. 348.* That we may contend with each other about nothing more then who shall express in the midst of our different perswasions most Charity and most Candor.

Conformist Plea to the Non-Conformist, part 3. p. 62. Doth Christian Love and Compassion prompt us, to wish our persecuted Brethren in *France* enjoyed the liberty of the true Religion there? And if they should enjoy a freedom there, shall we deny a liberty to Protestant Brethren here? I can see no ways to avoid a Justification of the barbarous usage of Protestants there, by them that prosecute Protestants here?

Idem part 4. p. 1. Peace, Love, and Forbearance have a greater place assigned them in Religion, than the things in controversie, which cause our Divisions. And whether it be Meeter for the greater things to suffer by the lesser, or the lesser to give place to the greater, let common reason judge, and common experience come in as an evidence.

Mr. Kidder's Serm. of Peace, pag. 24. The best men as they may differ from each other, but then their Christian charity will dispose them to forbear, and forgive, and to debate with great calmness and temper ; which is the way at once to Truth and Peace.

Mr. Tully's Serm. of Moderation, pag. 2. Those Homiletic, or if I may so speak, conversable Graces of Meekness, Gentleness, Forgiveness, Forbearance, &c. are so frequently pressed upon us in the Sacred Writings, upon this prospect partly, no doubt, that they all of them tend mightily to the sweetning of Societies, and to the prevention, or healing those differences which are apt to embroil us.

Argument for Toleration and Indulgence in relation to differences in Opinion, pag. 2. We must distinguish between points of Faith and Points of Opinion ; that we ought to bear one with another in respect of differing Opinions as God doth bear with us all : he hath left somethings less plain and clear than others as matters both to exercise the reasonable faculties of good and pious men, and to afford them subjects of mutual Charity and Forbearance in their different Sentiments and Apprehensions about them.

Item, pag. 25. As for Separations into several and distinct Conventions, I see no cause of fearing any greater inconvenience in them to the Church, or to the State, if mutual Toleration and Indulgence be the received Principle, than is in so many several Clubs of Friendship, or Companies of Trade. However different they may be from one another, in other respects, in this they will all agree to love one another for that of God they see, and to maintain the publick Liberty, the common Interest of all, and so though they are as many Conventions as you can imagine, (and the more the less dangerous, one will balance another) yet they are not Factions.

Form of Prayer, Dec. 22. 1680. By the power of thy Holy Spirit of Peace, dispose all our Hearts to such Meekness of Wisdom, such calm and deliberate Long-Suffering and Forbearance of one another in Love, that so we may live in Peace, and the God of Peace may be with us.

*That Force and Capital Punishments are not
to be Inflicted on Christians for their dif-
ference in Opinions from us.*

Good Advice to the Church of England, &c. pag. 22. And to the end that I may do the Reformation Right, and the Principles of the Church of England Justice, those in Queen Maries Time, particularly Latimer, Philpot, Bradford, Rogers, very eminent Reformers, hardly one person of any Note but did pass Sentence on Persecution as Anti-christian; the Apologies afterwards of the same strain as may be seen in Jewel, Haddon, Reynolds, &c. censuring the Papists for the Persecutions that they raised against the Protestants for matters of pure Religion.

Bishop Jewel's Defence of the Apol. pag. 484. St. Augustine saith, *Nullis bonis in Catholica Ecclesia hoc placet si usque ad mortem in quendam licet hereticum seviatur.* No good man in the Catholick Church likes that any Heretick should be punished with Death. As for our parts, speaking of our Church, we were never yet guilty to one drop of your blood. We seek no Aid at Fire and Sword, we will rather say with St. Jerom; *Utinam filias hereticorum,* &c. Would God we may kill the Children of Hereticks, and of all them that be deceived with Spiritual Arrows, that is to say with the Testimonies of Scripture. And with St. Augustine, *O si occidas eos gladio bis acuto,* &c.

Bishop Andrew's Sermons on Luk. 9. 54, 55, 56. pag. 912. He puts the case; whether the Town of Samaria for not receiving Christ upon pretence he was not of their Religion might not be consumed; but Christ ruleth the Case for the Town, that it ought not to be done. It was an Error, this of the two Disciples, we see

see it plain by *Nescitis*; but of it may well be said that *Gregory* saith of another of theirs, *O salutaris error, &c.* Blessed Errour it was, for by it the World was rid of the like Errour ever after. For so long as this verse shall stand in this Gospel it will serve for a resolution to this Question. Any of his Disciples may do that which they here would have done. This rebuke here of these will reach to all undertakers in the same kind; this *Non perdere sed salvare* saves all our Towns, Cities and States from consuming by fire, from any of Christs Company.

Item pag. 919. And where they move him *in specie* for a destruction by Fire, he not content to deny that alone, denieth it *in genere*, not to destroy at all, neither by Fire, nor any other way. Here we have a case of Fire; will ye have another of the Sword?

St. Peter. St. John 22. 49. Shall we smite with the Sword? that he denies too: Out with your Fire *James* and *John*, up with your Sword *Peter*. So that neither by fire here, nor by Sword there, doth Christ like of these Motions. If so oft as Christ suffers indignity, fire should come down from Heaven, *Domine quis sustinebit?* *Psal. 130. 3.* We were all in an hard case, *Jews* and *Samaritans*, yea Disciples, yea this *James* and *John* and all. The *Samaritans* they received not Christ, let them be gone, burnt all. When he came to *Jerusalem*, why, there he was murthered, worse used then in *Samaria*; then we must call for more fire, *Jerusalem* must be burnt too. Now for the Disciples, it is true, they had received him; but when most need was, thrust him from them, utterly denied, that ever they knew him: then we must trouble Heaven once more, and call for fire for *James* and *John* too: nay, then the World is at an end, *facti sumus sicut Sodoma, Rom. 9. 12.* all an heap of ashes, if this Doctrine go forward.

Item, pag. 913. And for our comfort 'tis, that our Saviour Christ was none of these *Zelote*, but shewed himself on that side that enclined to Humanity and Peace.

King James the First's Speech to the Lords and Commons at White-Hall, March 21, 1609. I never found that Blood, and too much severity did good in Matters of Religion; For besides that it is a sure Rule in Divinity, and God never loves to plant his Church by Violence and Bloodshed, Natural Reason may even perswade us, and all Experience proves it true.

Err Basil, Upon his Majesties retirement from Westminster. Sure

it ceaseth to be Counsel, when not Reason is used as to men, but Force and Terrour as to Beasts; to drive men, and compel them to assent.

Idem, Upon the calling in of the Scots and their coming. Sect. 11. Sure in Matters of Religion those Truths gain most on mens Judgments and Consciences, which are least urged with secular Violence, which weakens Truth with Prejudices.

Idem, Upon the Covenant, Ejac. 2. Nothing violent or injurious can be Religious.

Idem, On the Rebellions and Troubles in Ireland, Sect. 12. O my God, thou seest how much Cruelty among Christians is acted under the colour of Religion, as if we could not be Christians, unless we Crucifie one another.

Dr. Chillingsworth, chap. 4. Sect. 16. Take away this persecuting, burning, cursing, damning of men for not subscribing to the words of men, as the words of God, &c. In a word, take away Tyranny, which is the Devils instrument to support Errours, and Superstitions, and Impieties in the severall parts of the World, which could not otherwise long with-stand the Power of Truth.

Sir Robert Pointz Vindication of Monarchy, pag. 27. The Sword availeth little with the Souls of Men, unless to destroy them with their Bodies, and to make them desperate, or dissemblers in Religion, and when they find opportunity, to fall into Rebellion; as there are many Examples.

Pygot's Abners Plea. Shall we prove *homo homini lupus*, one man a Wolf to another, to hunt and to worry and to kill one another? It is against nature. It's for brut beasts that have no understanding to bite and tear, and gore one another; but as for men, they should be Meek and Gentle, *homo homini Deus*, one man should be Godlike to another, to help, and to defend, and to comfort one another. *Page 46.* Consider that such things will bring a scandal upon our Religion. The Kings of *Israel* were noted to be merciful Kings. And the Protestant Religion hath hitherto been noted to be a merciful, a peaceable Religion. — They are our Spiritual Brethren, our Christian Brethren; and though nature cannot, yet Grace should prevail with us, to return from following our Christian Brethren, those that profess the same Faith, and the same Protestant Religion with us.

King Charles the Second, December 26, 1662. 'Tis evident (*said his Majesty*) by the sad Experience of Twelve Years, there

is very little fruit of all those forcible Courses, that have been used.

Feb. 5. 1672. The then Lord Chancellor in his Speech of his Majesty Charles the 2d. He loves not blood, nor rigorous severities; but where mild or gentle ways may be used by a wise Prince, he is certain to choose them, — And concludes that head thus; But His Majesty is not convinced that violent ways are the interest of Religion or the Church.

Bishop Gauden of slight Healing, p. 46. While men of the same Polity are like Pikes in a Pond, or Fish in the Sea, or beasts of prey in a Wilderness, pursuing and devouring one another. While they have so little Equity, so no Piety or Charity to each other; but every party designs to subdue others, to set up it self, and to oppress the common liberty, and publick welfare, what peace in Church or State. *Item p. 25.* When true Religion is either corrupted in its soundness of Doctrine, or overgrown by Superstition, broken by Faction, or persecuted by misguided Zeal, &c.

Bishop Tailor's Advice to his Clergy, p. 25. Use no violence to any man to bring him to your opinion, but by the word of your Ministry, &c. — Constrain them to come in. *Rule 28.* Stir up no violence against them, but leave them if they be incurable, to the wise and merciful disposition of the Law. *Idem,* if a man cannot change his opinion when he list, nor ever doth heartily, but when he cannot do otherwise, (*i. e.* through his own conviction) then to use force may make him an Hypocrite, but never aright believer.

Bishop Saunderson ad Aulam Serm. 3. Sect. 34. A sad thing it is, and very grievous it is to the Soul of every good man, when in the Church, which is the house of God, Christians that call themselves brethren, fall foul upon one another, not onely girding at, and clashing against, but biting and nipping, and devouring one another, as if they were bent to consume and to destroy one another.

Bishop Hackets Serm. on Acts 15. 39. p. 38. I have cast my mite at this time into the Treasury, to remind them who are of the same lot before Christ with Paul and Barnabas, to stop contentions, and as they dread the sharp wrath of God to mitigate all sharpness.

Doctor Barrows Treatise of the Popes Supremacy, p. 219. Men not to prescribe to others or not to Persecute for them. And Unity

of the Church annexed to it, p. 11. Who ever therefore doth highly offend against Charity, maligning or mischieving his brethren, doth thereby separate himself from Christs body, and cease to be a Christian, and cites St. *Augustine de Bapt.* 3. 19. They that are enemies to brotherly Charity they are Pseudo-Christians, and Anti-Christ, they are separate from the Church of Christ.

Doctor Allestries Sermons, p. 165. To destroy mens lives, or other temporal rights, on this account meerly because they are Apostates, Schismatics, or otherwise reject the true Religion, or Christ himself, this is that which Christ reproves here, telling them that would do so, *you know not what manner of Spirit you are of.* Item *Serm.* 9. p. 170. If mens false opinions make no parties, nor mischief in the State, we are not to make them Martyrs to their false opinions.

Causes of Decay of Piety, p. 184. They know little of Ancient, and less of modern times, that are not acquainted with the mutual persecutions, which almost all parties have alternately raised one against another among Christians; Confiscations and Banishments, Gibbets and Flames, Weapons, God knows, much too carnal for a spiritual Warfare; yet much more in use, then those St. *Paul* recommends to *Timothy*, *Gentleness and Meek instructing of opposers*, 2 *Tim.* 2. 25, 26.

Dr. Stewards Sermons on 2 Kings 18. 22. p. 15. A case of Conscience decided by our Saviours own mouth in St. *Luke* 9. *James* and *John* the two sons of *Thunder* begins straightway to shew their temper. What! not receive Christ, nor the Christian Faith! Master, shall we command fire from heaven? Our Saviour replies, *you know not what manner of Spirit you are of*, ye understand not at all what it is to be a Christian, I came not to destroy, to plant Religion in blood, no, I leave that to Turks and to Mahometans p. 16. Its not lawful by blood to bring in Christian Faith: Its not lawful to plant a Church by such force, nor is it lawful thus to reform it.

Doctor Henry Mores Mystery of Iniquity, p. 546. The person I plead exemption for from any harsh usage must be of a conversation blameless, of an unshaken beleif in all the essentials of Christian Religion, of impregnable Loyalty, &c. compliant with his Church to the utmost his Conscience will permit. Item p. 543. That also is remarkable which *Bishop Jewel* in *Defence of his Apol.* Notes out of *Chrysostom* in 19. *Hom.* on *Matth.* *Nunquid ovis Lupum per*

persequitur aliquando, non sed lupus ovem. Sic enim Cain persecutus est Abel; non Abel Cain. Sic Ishmael persecutus est Isaac, sic Judæi Christum, non Christus Judæos: Hæretici Christianos, non Christiani Hæreticos. Ergo ex fructibus eorum cognoscetis eos. And smartly again in the same *Hom. Quem videris in sanguine persecutionis gaudentem, lupus est.*

Bishop of Afaph's Sermon on November 5th. 1680. p. 9. They give a strong presumption against themselves that they are not truly Christians. *Item p. 20.* Neither our Religion, nor our Church is of a persecuting Spirit: I know not how it may be in particular persons, but I say again, it is not the genius of our Church; she hath no Doctrine that Teacheth Persecution. She hath not practised it, as others when they were in the Authority. I thank God for it, and I hope she will always continue in that temper.

Doctor Tillotsons Sermon on Novemb. 5th. 1678. Before the House of Commons. Where he saith upon our Saviours words, ye know not what manner of Spirit ye are of; not that surely which my doctrine designs to mould and fashion you into, which is not a furious and persecuting and destructive Spirit, but mild and gentle and saving, tender of the lives and interests of men, even of those who are our greatest enemies. *p. 6, 7. Item p. 30.* True Christianity is not only the best, but best natured institution in the World, and so far as any Church is departed from good nature, and become cruel and barbarous, so far it is degenerated from Christianity.

Mr. Hales of Erring Christians; Wherefore if a perfect pattern of dealing with erring Christians were to be sought, there were not any like this of ours; which as it takes not to it self the liberty of cruelty, so it leaves not any the liberty of destroying their own Souls.

Doctor Caves Gospel Preached to the Romans, Sermon. 4. p. 89. 1680. Yea, such of late hath been the tendernefs and indulgence of our Gracious King and our Bishops, that Mercy hath triumphed over Justice, and our Dissenters have had more favour shewed them than the Laws allow: yet too many of them are as querulous and discontented still, as ever, like froward humorous Children that cry, not because of whipping, but because they may not scratch their nurses, and have their foolish wills in every thing.

Dr. Burnet Bishop of Salisbury in his Remarks on the Methods for Converting of Prot. p. 30. Cites St. Augustine saying, Let them exercise cruelty upon you, who do not know with what difficulty truth is found out, and how hardly errors are avoided; and let them exercise cruelty upon you, who were never themselves deceived with any error like that with which you (i. e. the Manichees) are now deceived.

Item, Exhortation to Peace and Unity, p. 15, 16. Violence alienates those farther whom we ought to gain upon, and likewise increaseth their party by the compassions of all good natured people, who are thereby first inclined to pity them, then to love them, and so the sharpness of rigour instead of being a security often proves the ruine of those who depend on it. Item, p. 29. I am sure, we ought to carry it so towards them (i. e. the Papist) that it may appear we do not hate their persons, and do nothing against them, but as we are compelled to it for self-preservation, and even in the hardest things that a prudent care of our own quiet and safety may force us to all personal softness and gentleness towards them, is indispensably necessary to such as would shew themselves to be truly reformed Christians.

Dr. Hascard on Eph. 4. 32. And be ye kind one to another, &c. p. 24. 'Tis not the nature of God willingly to grieve the children of men, and shall we please our selves with severities? — And must our dealings and conversations in rigours, in extremities, with our fellow Christians, of the same stamp of nature and Religion with us, and so useful to us, be so far unlike to the methods of this mighty being?

True state of Primitive Church, p. 8. As for those who keep their erroneous opinions to themselves, and onely refuse to conform to the Churches established Doctrine or Discipline, pardon me if I say that really I cannot find any warrant, or so much as any hint from the Gospel to use any force to compel them; and from Reason sure there is no motive to use force, because (says he) as I shewed before, fear cannot make a man believe your doctrine, but only as an hypocrite professes what he believes not.

Serious and Compassionate Enquiry, &c. It becomes a Christian Magistrate who considers he governs Men and not Beasts, to afford means of Instruction and competent time for those instructions to take place: It hath always been found, that Force without Instruction hath been prevalent onely on the worst of men. — When the

the Publick is secured, yet there is great scope for his Compassion ; and consequently it is the Duty of a good Magistrate to drive, as the Cattel can go, pag. 211, 212. Not to resort to such severities, as are abhorred by all *English-men*, pag. 113.

Mr. Dodwel's two Letters to Mr. Baxter, pag. 216. You mean that all truly Pious and Conscientious persons ought to be treated with Candor and Respect before severe means be used, or that the use of severe means is utterly to be forborn, as far as may be, that is, as far as such forbearance may be reconcileable with the publick Interest, which is to be preferred before the private of any person whatsoever ; I could for my part heartily wish it were so too.

Kidder's Serm. 1 *Pet.* 3. 11. pag. 22. We Quarrel first, then we hate and when we are strong enough, we persecute each other.

Union of the Catholick Church, pag. 50. Men may make a noise with the *Odious* Names of Persecutions, yet our Adversaries of both the Extreams have little reason to object that, of which they themselves stand so deeply chargeable, when in their power.

Principles and Practices of Moderation, &c. These persons (the Moderate Divines of the Church of *England*) are desirous that Mercy and Indulgence should be shown towards those, whose Consciences will not permit them to comply with their Governours in some things disputable, judging it a piece too near of kin to that of the cruel *Procrustres*, ever to endeavour to force others to be just of their pitch and size in Opinions, and to approve of their Sentiments.

Mr. Smythies Spirit of Meekness, pag. 68. As the *Galathians* were overtaken in a fault, *Galat.* 6. 1. So we must account them likewise who have dissented from us. Men that are guilty of Errours of practice, they are wilful, for they know they are wrong, and yet they are to be treated with a *Spirit of Meekness*, that they may be made sensible of their wickedness, that they may be reclaimed without punishment by the Execution of Laws, if it may be effected ; Much more then are others to be dealt tenderly with in their Errors of Judgment through weakness and inability of Mind, for which they are to be pitied.

Conformists Plea for the Nonconformists, Part 4. pag. 28. Whether men shall forfeit their Goods and Liberties, for a Dissent in Religion, by any Gospel-Rule, or Rules of Christian Equity is a great Question, and the Negative past doubt as yet.

Idem, Part 3. pag. 5. The men speaking of Dissenters are given to pray, hear Sermons, sing Psalms, and other pious Exercises, and live, if not better, yet no worse than many that go to Church: People think and say surely, it is hard to drive honest Mens Cattle, seize their goods, break open houses, for doing well.

Argument for Toleration and Indulgence in Difference of Opinion, Printed 1681, pag. 3. Instead of bearing and Indulging to compel a person to serve the Deity in a way against the light and apprehensions he hath, is the greatest Tyranny that can be; for it is to compel him to the doing of a thing, which on pain of Damnation he holds himself obliged not to do.

Item, pag. 5, 6. To be rigid and severe to others in matters of Opinion, is not to comport with the Golden Rule of all our Actions, prescribed by our Blessed Saviour, which is *to do as we would be done unto.* Wouldst thou be compelled thy self to anothers opinion that dost compel others. — Arguments and Reasons (and not Capiasses and Imprisonments, Fire and Faggot) are proper means to effect it: Thus the Ancient Fathers in all their Apologies to the Heathen in defence of themselves and the Christian Religion ever pleaded.

Mr. Kettlewel's Measure of Obedience, Edit. 3. pag. 631. If we are rigorous and severe with our Brethren, God will be so with us also, and when he comes to judge us, we shall find as little allowance at his hands, as they have done at ours. For he shall have judgment from God without Mercy, who to men hath shewed no mercy: but if any man hath been merciful to his Brethren, God will be much more so to him. This will be the best Plea, that can be urged to obtain Mercy at Gods Hand, *Mat. 5. 7.*

Peace-

Peaceable Sentiments about Confessions and Articles of Faith.

Bishop Davenant's *Letter to Duræus*: Unless the Forms of Public Confessions be restrained to necessary and uncontroverted Doctrines, this mischief will ensue; that many Learned, Pious, and peaceable Pastors, will be excluded, and made unserviceable to the Churches where they live; that therefore it doth behove the Rulers of the Church, as being conscious of their own and of the infirmities of Mankind, to be cautious least while they do require a too rigid, and exact Confession, they seem to weaken that sweetly necessary Communion which should be among themselves.

King Charles the Seconds Declaration from Breda: That none forfeit his Benefice that subscribes all the Articles of Religion, which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments.

Historia quinque Articularis, Part 2. chap. 8. Cited by Dr. Puller's Moder. pag. 127. The Articles of this Protestant Church in the Infancy thereof were drawn up in general Terms, foreseeing that Posterity would grow up to fill the same; meaning, that those Holy Men did prudently discover, that difference in Judgments would unavoidably happen in the Church, and were loth to unchurch any and drive them off from any Ecclesiastical Communion for petty differences, which made them Pen the Articles in comprehensive words to take in all who differing in Branches meet in the Root of the same Religion.

Out of a Letter of the Bishops of Rochester, Oxford, and St. Davids, to the Duke of Buckingham, August 2. 1625. Exemplified in Heylin's History of Archbishop Laud, pag. 131. The Church of England when it was reformed from the Superstitious Opinions broached

and maintained by the Church of *Rome*, refused their apparent and Dangerous Errors, and would not be too busie with every particular School point. The Cause why she held this Moderation was, because she could not be able to preserve any Unity amongst Christians, if men were forced to subscribe to curious particulars disputed in Schools. — Some of them [*Montagues Opinions*] are such as are fit onely for Schools, and to be left at more Liberty for Learn'd Men to abound in their own Sence, &c.

Bishop Tailor's Ductor Dubitant, L. 3. chap. 4. R. 28. Sect. 8. No particular Church ought with rigour to require subscription to Articles which are not evidently true and necessary to be professed, because in the Division of Hearts that is in the World, it is certain that some good men may dissent; and then either they shall be afflicted, or tempted to Hypocrisie, either of which if Ecclesiastical Laws be guilty, they are not for Edification, they are neither Just, nor Pious, and therefore oblige not—.

Doctor Stillingfleet's Unreasonableness of Separation, pag. 9. In the Preface. If any Temper can be found out, as to the manner of Subscription, that may give ease to the scruples of our brethren, and secure the peace of the Church; and this I suppose may be done by an absolute subscription to all those Articles which concern the Doctrine of the true Christian Faith, and the use of the Sacraments, [even so Bishop *Bramhall* required of the Clergy in *Ireland*] and a solemn Promise under their hands or Subscription of peaceable submission as to the rest, so as not to oppose or contradict them, either in Preaching, or Writing, upon the same penalty as if they had not subscribed to the 36.

I shall mention two or three of those Testimonies referred to in the Preface about Ordination. Dr. *Chillingworth's Religion of Protestants*, &c. Epist. 1. ch. 6. Sect. 8. by way of Question; whether any one kind of the external Forms of Church Government (*i. e.* by Bishops or Presbyters) be so necessary to the being of a Church, but that they may be divers in divers places, and that a good and peaceable Christian may and ought to submit himself to the Government of the place where he lives, whosoever he be. Which Question (we are told in *Iren.* part. 2. ch. 8. p. 394.) according to the tenour of the rest to which it is joyned, must as to the former part be resolved in the Negative, [no one Form of Church Government so necessary but they may be divers in divers places;] and as to the latter in the Affirmative [*i. e.* That a peace-

peaceable Christian ought to submit himself to the Government which he lives under.]

Judge Hale's discourse of Religion p. 11. That the Episcopal form of Government constituted in *England* is a most excellent Form of Ecclesiastical Government, and exceeds all others may easily be evinced; and that it is the best adapted to the Civil Government in this Kingdom is visible to any intelligent person. And yet I do not think that the Essence of Christian Religion consists in this or any other particular Form of Government. — Though the wise and sober sort of Conformists know and profess this that a man may be a good and excellent Christian under this Episcopal or any other Form of Church Government, &c.

Bishop Carletons Consensus Eccles. Cathol. contra Trident, praelectionibus, c. 11. *de Ecclesia* p. 289. cited out of *Conf. Plea for the Non-Conformist*, part. 3. p. 36. It is the custom of the Catholick Church, *ut Episcopi legitime ordinent, sed si quis a Presbytero Ordinatus fuerit, ordinatio illa etiam vera est ex ejusdem Ecclesiae Catholicae judicio.* *Idem.* p. 283. Ordination is not to be repeated, although it be disorderly and out of course, any more than Baptism in the Catholick Church.

But further even they who have the internal call, consisting of good Learning, Knowledge in the Scripture, and are of a good exemplary Conversation, and moved by the Spirit, are not to be reckoned as Laymen, but next to Presbyters or Ministers, according to the declared judgment of great and eminent Protestants, as *Conf. Plea for Non-Conformist*, part. 3. p. 37. Arch-Bishop *Abbot* added this observation to the 9 Section of the 2d. ch. *de Circumcisione & Baptismo. Quaestiones sex discussae per Georgium Abbatium.* p. 109.

Martin Bucer saith in *Epist. ad Eph.* c. 4. That some of the Laymen were admitted to read and interpret the Holy Scriptures, in the Primitive and purer Church; which they sometimes did perform in the presence of the Bishops; and nameth *Origen* and others. And saith he if any man add what the truly learned *Hieron Zanchius* speaks indefinitely, — When from the practice of the purer Church, they who were not in Holy Orders, did Preach the Gospel. We answer there is a difference to be made between the simple Layman, or the common sort to whom power is given in the Roman Church to Baptize, and them who are *instar Ministrorum Evangelii*; and who not only excel the common sort of men, for
their

their Learning in holy things, but are (or were) called by the special, publick and common Decree of the Bishop and them set over the Congregation, publickly to interpret Scripture, And these, and not others the words of *Bucer* do note or point at, *Ecce. Istos ego non audeo ad ordinarios, et vulgares Laicorum condiciones revocare cum ad Presbyteros tam prope accedant.* I dare not bring down these to the condition of ordinary and vulgar Laymen, that come so near to Presbyters (or Ministers) faith the Learned Abbot of this fort. And whether *Tertullian* speak of such as these, that were permitted to Baptize, I leave to the Judgment of the Learned.

Bishop Jewels Serm. on 1 Cor. 4. 1, 2. fol. 223. In these our days the Ministers of God, and Preachers of his Gospel are evil spoken of among all men; some say they are unlearned, they are Craftsmen. Some say they preach they cannot tell what. Let us examine and try their Doctrine with the touchstone of Gods Word, and then be you Judges, if you see that we teach you nothing but the mysteries of God; that we disclose to you the will of God, esteem us to be the Servants of God, the Ministers of Christ, &c.

This is but a taste of what is referred to in *Iren. part. 2. ch. 8.* and in *Genf. Plea for Non-Conf. part. 3.*

Hearty desires and Prayers for Love and Peace.

Bishop Davenant's Letter to Duraus. That which all pious persons are with fervent supplications to desire they ought as earnestly to endeavour after. Now who doth not dayly solicit God for the peaceable State of the Church, who doth not pray that all those things which vex, disturb or any way hinder the Edification of the Church, should be removed: this was the wish of the Royal Psalmist, and ought to be the desire of Princes, Doctors and all Christians; and surely what they sincerely should desire they should as sincerely endeavour after.

Bishop

